

Millennial STAR

OFFICIAL ORGAN OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN



JANUARY 1966

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WHERE ONLY THE BEST IS GOOD ENOUGH

Letters

LAST year, when I went on holiday to Cornwall, I found that I had misplaced my Church Directory and in consequence I was unable to find a place of worship. I tried the telephone directory, but found that the Plymouth branches were the only ones listed.

I enquired at Helston and St. Austell, where I thought branches of the Church existed. No-one seemed to know anything about the Church. I was, however, able to pay a visit to the Plymouth building site.

The point I want to make is that during the holiday season, the "Millennial Star" should print the addresses of Ward and Branch meeting places in the prominent seaside holiday resorts. Small branches of the Church would derive great encouragement, I am sure, by hearing from Saints on holiday speaking about the growth of the Church in other parts of the country.

The Church Directory is well out of date and I believe that the "Star" would do the Church a great amount of good by making known where the chapels are situated.

I write now because other members of the Manchester Stake have been on holiday in Cornwall and met with the same disappointment as my family and I.

D. GRINDLEY,
STAKE CLERK,
MANCHESTER 23.

IT was good to receive the "Millennial Star" again. Accept my sincere thanks and good wishes. My new work here at Brigham Young University is a great change from my mission and from my former activities at the University. I am working hard and finding it very challenging.

I am happy to hear of young people from Britain coming to BYU. It is a great university, and a wonderful experience awaits them. This association with thousands of young Latter-day Saints in a university atmosphere is unequalled anywhere. It would be desirable for all our young people in Great Britain to enjoy this same experience, but, of

course, that would be impossible. Certainly all who are able to come will be most warmly welcomed. Students from Great Britain are held in especially high regard here.

Sincerely your brother,

STEPHEN R. COVEY,
ADMINISTRATIVE ASST.,
BRIGHAM YOUNG UNIVERSITY,
PROVO, UTAH.

I WOULD like to congratulate you on the progress the "Star" is making. I used to grudge paying two shillings for it; I used to buy it out of a sense of duty ... now I look forward to it.

This year you have given us some really first-class instructive articles, such as the article on leadership by Stephen R. Covey in July, the Book of Mormon articles in August, the writings on Morality in September — especially that superb article on chastity by Helen Martin — and the excellent explanations of Fast Sunday in the current issue. This is what we want, indeed it is what we sorely need. I am grateful that you are awake to what we require in OUR magazine.

Mark you, I am not completely satisfied, there is still much room for improvement. I would like to see more purpose behind the cover pictures. The covers are usually well-produced pictures, worthy of being used as teaching aids; they would be more useful if they made a series of useful teachings pictures, such as English Chapels, Church History in Great Britain (i.e. Benbow Farm, the Cockpit at Preston, etc.)

I would also like to see interviews with Church people, not V.I.P.s, just ordinary members ... members who have problems like me, who are struggling to live the Gospel. I would like to know how they solve their problems, how they plan their time. A question and answer interview published each month would, I am sure, help many limping Saints and give us more of a feeling of togetherness.

The "Millennial Star" should above all be a BRITISH magazine, for BRITISH saints, by BRITISH saints. If it isn't, there is no point in its existence, be-

cause we can get everything else in the "Era."

W. F. STEVENSON,
HAVERHILL ROAD,
LONDON, S.W.12.

AS the "Millennial Star" is the MIA reading course for 1965-66, is it possible to get a short history of the publication?

I would like to know, for example, the first date of publication, the first editor, first publisher, etc., and whether or not publication has been continuous.

M. SPENCER,
BELFAST 9,
N. IRELAND.

Editor's Note: There is no published history of the "Millennial Star," although much has been written about the "Star" in other books. The "Star" was first published in May 1840 under the direction of the Twelve, with Elder Parley P. Pratt as its first editor. It is the oldest Church magazine still in existence, and has never missed a publication in all of its 125 years. Six of the Presidents of the Church have worked actively as editor, assistant or associate editor of the "Star." It was first printed in Manchester by W. R. Thomas.

I HAVE been taking the "Millennial Star" each month for 27 years now and I would not miss it for the world. What a difference in reading and size, and such beautiful pictures. I have a great testimony of the Gospel, and I know Joseph Smith was a Prophet of God.

I am a pensioner (67 years old) and I have passed my "Star" on to another widow. I first told her about our Church four years ago. She is a pensioner like me. Now she has been baptised, and I am so happy I have been able to help one person come into the Church.

MARY ANN ADAMS,
OULTON BROAD,
LOWESTOFT, SUFFOLK.

Address all letters to: The Editor, "Millennial Star," c/o Target Press Ltd., 70 Queen's Road, Reading, Berks.

New books

SEX AND YOUTH

NO modern-day Church authority has attacked the loose 20th century moral standards with such force and vigour and with such consistency as has the Apostle Mark E. Petersen. His concern for the moral upbringing of the youth of the Church has become a byword throughout the membership, and so any new book on this subject by Elder Petersen is bound to be sought after.

He takes up the gauntlet again in his latest book, **"Our Moral Challenge"** (Deseret Book Company, 21s. 3d.), and with typical bluntness he leaves no shadows of doubt in the reader's mind as to what is right in God's sight and what is wrong. In the foreword to his book, Elder Petersen writes:

"There is no substitute for facts. There is no enemy like ignorance." With this as his basis, he sets about to present to us the "facts" in sharp black and white (no greys of compromise) and leaves us no ground upon which we could stand and claim ignorance.

"Let us understand each other clearly," he begins his chapter on the vexed question of petting. This is his approach to every problem, whether it be the immorality of petting, "the pill" or the horrors of syphilis and gonorrhea. And, incidentally, that chapter on "Immorality and Disease" should be read by every parent of a teenager . . . and by the teenagers themselves!

In a day and age when leaders of other churches are relaxing their grip on the moral standards of their flocks, it is refreshing to find a book on the subject of sex written with such candour and such bluntness . . . and, of course, with such authority.

CHURCH IN ACTION

HAVE you ever wondered what you could give a newly-baptised family that would help to keep them in the Church and add to their knowledge of the gospel at the same time (apart from a subscription to the "Millennial Star," of course)?

I believe Earl Stowell has provided

the answer. His book, **"The Magic of Mormonism"** (Bookcraft, 25s.), is one of the most delightful studies of the Church in action that I have ever read. Brother Stowell draws on a lifetime of experience to present a guide for converts. In his preface he writes, "The pages that follow will tell you what goes on in the Church, why it goes on, and what you should do about it."

The book is designed to explain to the new member or investigator what happens in the day by day activities of a normal active Mormon family. Each chapter is devoted to an activity on Monday, or Tuesday, or Wednesday, and so on through the week. Brother Stowell takes you to Mutual, visits with the sisters in Relief Society, helps with the children in Primary.

"Your first discovery as a new member," he writes, "will be that this is not an hour-a-week kind of church. Neither is it something one step above a social club. It is a way of life, a full-time way of life that has already begun for you and that will continue throughout all eternity."

Brother Stowell writes in such an easy-to-read style that once picked up his book is hard to put down, and this is probably the only fault, for this is a book that needs to be read slowly and absorbed slowly . . . it contains so much vital information.

Many of the parts of the programme that Brother Stowell so carefully explains may not be a part of the convert's life in Great Britain at this moment, because many of our branches have not yet advanced enough to participate in the full Church programme, but it is good for the new—and the old—member to be given this glimpse of the Church in action as it will be as we grow stronger in numbers and activity.

FOR "VIEWERS"

ONE of the problems of modern-day living is that too few of us have time to sit down and read seriously. A page or two here and there, now and then, is about all we have time to do,

In a situation like this, how can we

then help our children, young people, new members to come to an understanding of Mormonism and what it means?

I think Doyle L. Green and Randall L. Green have provided the answer in their new book, **"Meet the Mormons"** (Deseret Book Company, 25s.). This is described as "A Pictorial Introduction to The Church of Jesus Christ of Latter-day Saints and Its People." As such it is more than a worthy successor to those other two pictorial works, "A Look at Mormonism" and "The Mormon Story."

In pictures (in abundance and in glorious colour), in long captions and short narrative, this book takes the "viewer" through the story of the Church of Christ, from the time of the creation to the present day, and when it reaches the present day it deals in picture form with the programmes of the Church.

COLLECTOR'S ITEM

WENDELL J. ASHTON is a name that most members of the Church will recognise, and yet wonder where they have seen it before.

Readers of "The Instructor" magazine will know it immediately as the name of the author of the neat, uplifting little stories that have filled the magazine's back page for many years. These little articles, anecdotes, have delighted thousands of readers, and many of them, I am sure, have cut them out and saved them for future reference.

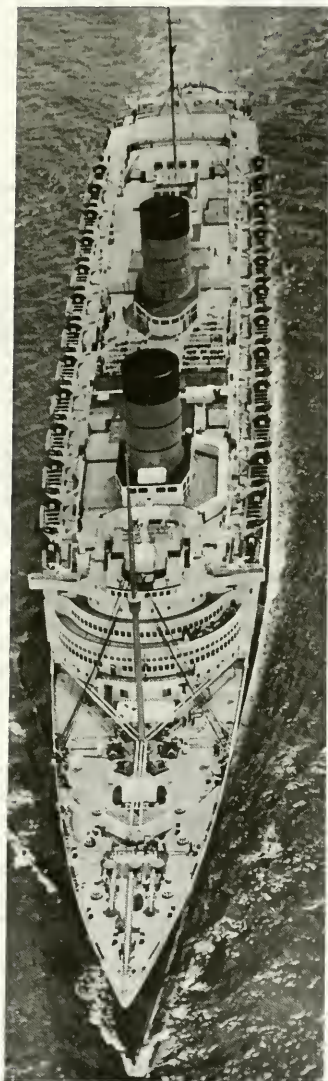
—Now more than fifty of these short pieces have been collected together in one book, **"Bigger Than Yourself"** (Bookcraft, 23s. 6d.) This is, in fact, the third such collection of Brother Ashton's stories. His previous books were called, "It's Your Life to Enjoy," and "In Your Own Image."

Have you ever felt that life was crowding in on you and you were being panicked into doing things you didn't really want to do. Take time off to read one of Wendell Ashton's lessons of life, entitled "Time for Greatness." This will calm your nerves and steady your determination.

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FRONT COVER: Sister Abigail Cox, 100 years old on November 2, with her family outside the Luton Chapel. Four generations of the Cox family are pictured here.

Millennial STAR

VOLUME 128 NUMBER 1

EDITOR: DR. O. PRESTON ROBINSON

MANAGING EDITOR: DAVID BOULTON

EDITORIAL BOARD: DR. O. P. ROBINSON, D. BOULTON, A. E. HASLEM

EDITORIAL ARTICLES/PICTURES TO: 70, QUEEN'S ROAD, READING, BERKSHIRE

SUBSCRIPTIONS/PAYMENTS TO: STAR (FINANCE), 288 LONDON ROAD, MITCHAM, SURREY

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Perfection is possible

IN his great Sermon on the Mount, the Saviour spoke of the blessedness of humility, singleness and purity of heart, peace making, righteous example, unselfish love, return of good for evil and then added this ultimate admonition—"Be ye therefore perfect, even as your Father which is in heaven is perfect."

Recognising our own weaknesses and imperfections, are we inclined to shackle our individual progress with the excuse that human perfection is impossible? Does the Lord give us commandments which we cannot keep? Was the Prophet Nephi right or wrong when he declared that he knew the Lord would give no commandment save he would prepare a way through which they could be fulfilled? (See 1 Nephi 3:7.)

What is perfection? Is our Lord's commandment actually out of our mortal reach?

The scriptures tell us that Noah was "perfect in his generation" as was Abraham, Samuel, Job, and many others of the ancient leaders and prophets. The Lord said of Job that he was "a perfect and an upright man, one that feareth God, and escheweth evil and holdeth fast his integrity." In his beautiful prayer for his apostles and for all believers, uttered just before his betrayal, Christ beseeched his father to, "sanctify them through thy truth . . . that they may be one; as thou, Father, art in me and I in thee . . . that they may be made perfect in one." (John 17:17-23.)

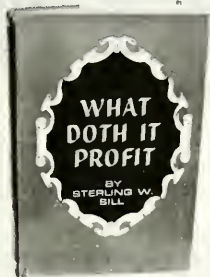
The New Year is a time for inventory and accounting. As we take stock of ourselves—what we have accomplished in the past and where we hope to go during the present year—let us remember that perfection is possible.

Perfection is defined as having all the equalities, excellences or elements requisite to its nature. One is perfect when he is doing all he can to become so. The Prophet Joseph Smith said, "God judges men according to the use they make of the light which he gives them."

Let us firmly resolve during 1966 to fear God, avoid evil and hold fast to integrity. Let us sanctify ourselves in the truth and be unified as one in our convictions and actions in the glorious Gospel of Jesus Christ.



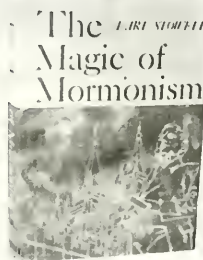
Books to help you keep those New Year Resolutions



WHAT DOETH IT PROFIT
Sterling W. Sill

25s.

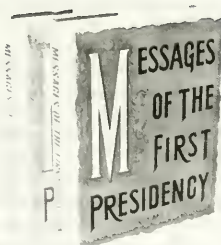
This monumental and imaginative new work by Sterling W. Sill cautions the indomitable motions of the human spirit and focuses attention on the problems, opportunities, people and methods capable of making a profound impact on our own lives. Compelling. Interesting. Highly original.



**THE MAGIC OF
MORMONISM**
Earl Stowell

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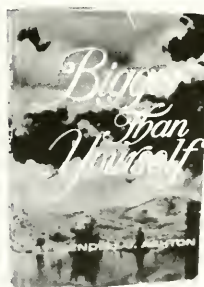
Written especially for the convert to the Church, this book can be valuable to investigator and Church member alike. It tells you what goes on in the Church, why it goes on, and what you should do about it. It takes you through a member's challenging day by day activities.



**MESSAGES OF THE
FIRST PRESIDENCY.**
Vol. 1 & 2
J. R. Clark,

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These two volumes contain the official statements of the First Presidency of the Church. In Vol. 1 are the statements made from 1833 to 1849, covering, in fact, the vital years immediately following the organisation of the Church. Vol. 2 contains the statements of Brigham Young, John Taylor and Wilford Woodruff.

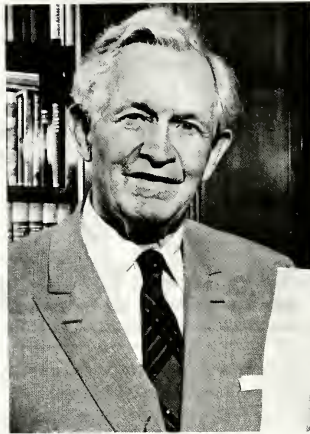


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President McKay



President Brown

FAITH WITHOUT WORKS IS DEAD

AN outstanding doctrine of the Church is that each individual carries the responsibility to work out his own salvation, and that this salvation is a process of gradual development. The Church does not accept the doctrine that a mere murmured belief in Jesus Christ is all that is essential to salvation. A man that may say he believes, but if he does nothing to make that belief or faith a moving power to do, to accomplish, to produce soul growth, his protestation will avail him nothing.

To work out one's salvation is not to sit idly by, dreaming and yearning for God miraculously to thrust bounteous blessings into our laps. It is to perform daily, hourly, momentarily, if necessary, the immediate task or duty at hand, and to continue happily in such performance as the years come and go, leaving the fruits of such labours either to self or to others to be bestowed as a just and beneficent Father may determine.

I am not unmindful of the scriptures that declares, "By grace are ye saved through faith, and that not of yourself; it is a gift of God." That is absolutely true, for man in his taking upon himself mortality was impotent to save himself. When left to grope in a natural state, he would have become, and did become "carnal, sensual and devilish by nature." But the Lord through His grace appeared to man, gave him the Gospel and eternal plan whereby he might rise above the

carnal and selfish things of life and obtain spiritual perfection. But he must rise by his own efforts and he must walk by faith.

The responsibility is upon each individual to choose the path of righteousness, of faithfulness and duty to fellow men. If he chooses otherwise, and as a result meets failure, misery and death, he alone is to blame.

Within my experience there has never been a time when the doctrine of individual initiative and individual effort should be more generally taught and more earnestly put into effect than at the present day.

Too many men are claiming that the world owes them a living, and are sitting effortlessly by, expecting the world to throw its luxuries into their passive laps. Too late they will learn that the earth rewards richly only the strenuous strugglers. Emerson quotes someone as saying that "the world is in a state of bankruptcy; that the world owes the world more than the world can pay, and ought to go into chancery and be sold." Such reputed insolvency involves all the population, and he who does not get out and rustle for himself is a contributor to the alleged bankruptcy.

Thousands, through no fault of theirs, are out of jobs, and are vainly seeking a means of independent livelihood. However, failure to find it is no justification for idleness. There are fences to rebuild,

**FROM THE PEN
OF THE PROPHET**

by President David O. McKay



President Tanner

barns to repair, yards to clean up, houses to remodel and to paint, vicious and destructive weeds to destroy as they deface the highway and ravage crops. Instead of waiting expectantly for the government to find work for us, let us look around and see if there is not work near at hand. Too many of us fail to take advantage of opportunities close by. We justify inactivity by nursing the impotent thought that success cannot be obtained without influence, money, social or political "pull."

In thus emphasising individual effort, I am not unmindful of the necessity of co-operation. A single, struggling individual may be stalled with his heavy load even as he begins to climb the hill before him. To reach the top unaided is an impossibility. With a little help from fellow travellers, he makes the grade and goes on his way in gratitude and rejoicing.

This, I think, is in harmony with the teachings of Jesus, who "sought to perfect society, not by popular agitation or by re-organisation, but by perfecting the individual. He recognised the fatal fallacy in the dream of those who hoped to make a perfect state out of imperfect individuals. The ideal social state, which he described as the Kingdom of God, is a commonwealth in which all men are united and governed by a commanding love both for God and for their neighbours."



President Smith



President Isaacson

Two additional Counsellors

TWO additional counsellors have been appointed to the First Presidency of the Church.

They are President Joseph Fielding Smith, who is president of the Quorum of the Twelve, and Elder Thorpe B. Isaacson, an Assistant to the Council of the Twelve Apostles.

The appointments increase the size of the First Presidency to five members. The two new members will share duties with the 92-year-old Prophet, David O. McKay, President Hugh B. Brown, 1st Counsellor, and President N. Eldon Tanner, 2nd Counsellor. In announcing the appointments, President McKay said that the increased work load of the First Presidency and the rapid growth of the Church necessitated more help in the presiding council. The two new counsellors will share in the work of the Church's missionary programme, welfare, genealogy, direction of Temple presidencies and the business and executive duties of the First Presidency.

President Smith is 89 years old and has been a member of the Council of

the Twelve since 1910. His father, Joseph F. Smith, was the sixth president of the Church; his grandfather, Hyrum Smith, was patriarch to the Church and was murdered with his brother, the Prophet Joseph Smith, in the Carthage Jail. He is the Church's historian and is an authority on Church doctrine. He is also the author of many books on the theology and history of the Church.

President McKay announced that President Smith would remain in his position as President of the Quorum of the Twelve.

President Isaacson is 67 years old and is a successful life insurance and real estate executive. He was a member of the Utah State University Board of Trustees for 12 years, and served as its president for seven years. He holds an honorary Doctor of Laws degree from that university.

He was appointed an Assistant to the Council of the Twelve in 1961 after serving as a counsellor in the Presiding Bishopric of the Church for 15 years.

News and Pictures from the British Stakes & Missions

**106 years old
and still
an active member
of the Church**

WHEN Abigail Cox was born, Queen Victoria was on the throne of England, Brigham Young was the President, Prophet, Seer and Revelator of the Mormon Church, and the Handcart Battalions were still crossing the plains of the American continent in their long journey to the Salt Lake Valley.

On November 2, Sister Abigail Cox celebrated her 106th birthday, and among the many messages of congratulations was one from Queen Victoria's great, great grand-daughter, Queen Elizabeth. The Queen wrote:

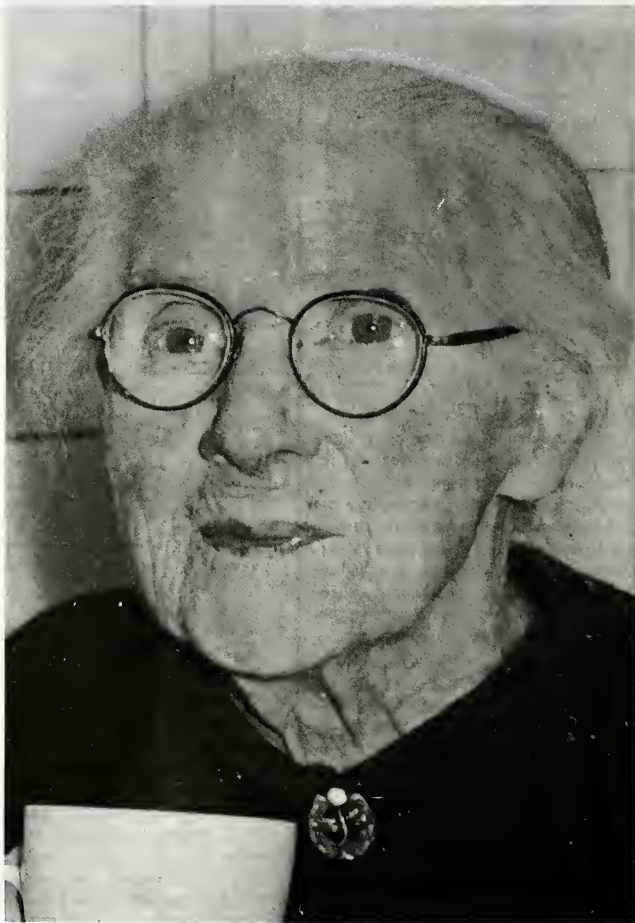
"The Queen is much interested to hear you are celebrating your 106th birthday and sends her congratulations and best wishes on this remarkable anniversary."

Sister Cox is the oldest living member of the Church in this country, and her graciousness and dignity and her love for the Gospel and her Saviour, the Lord Jesus Christ, is an example that every member—young and comparatively old—could well set as their own standard of living.

She is still an active member of the Stevenage Branch where she attends Church regularly every Sunday. Up until recently she was also a regular attender of Relief Society meetings, but now finds it difficult to make the meetings.

She and her late husband—he died in 1929 when he was 64—were baptised in a duck pond in Cambridge on September 28, 1906, when Elder Heber J. Grant (later President of the Church) presided over the British Mission, and Joseph F. Smith was President of the Church.

Soon after her baptism, the missionaries were withdrawn from Cambridge because of overwhelming opposition. "It was many years before Sister Cox had the joy of being able to share her testimony with others, but it burned just



Sister Abigail Cox, 106 years old on November 2, pictured in her home at Hitchin.

as brightly as ever during all that time." ("Millennial Star," October, 1960.)

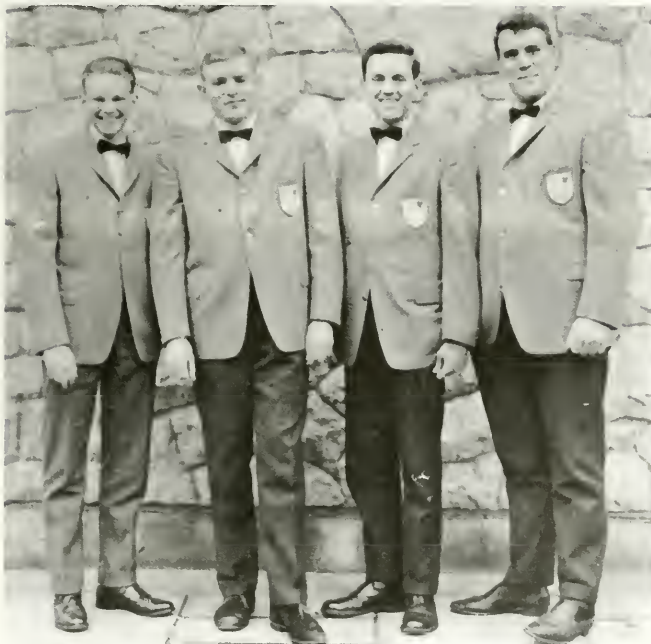
When her husband died, Sister Cox moved to Hitchin and set up home with her daughter and son-in-law. Once again she had the privilege of attending her meetings.

"To those of us who are recent converts, the time we spend waiting for the day when we can enter the Temple seems interminable, yet Sister Cox had to wait until she was ninety-nine years old before she received that opportunity." ("Millennial Star," October, 1960.)

Of that occasion, she says, "As I sat in the Temple so many things became clear to me. It appeared to me as though my entire life had been a period of preparation which was to culminate in that glorious moment."

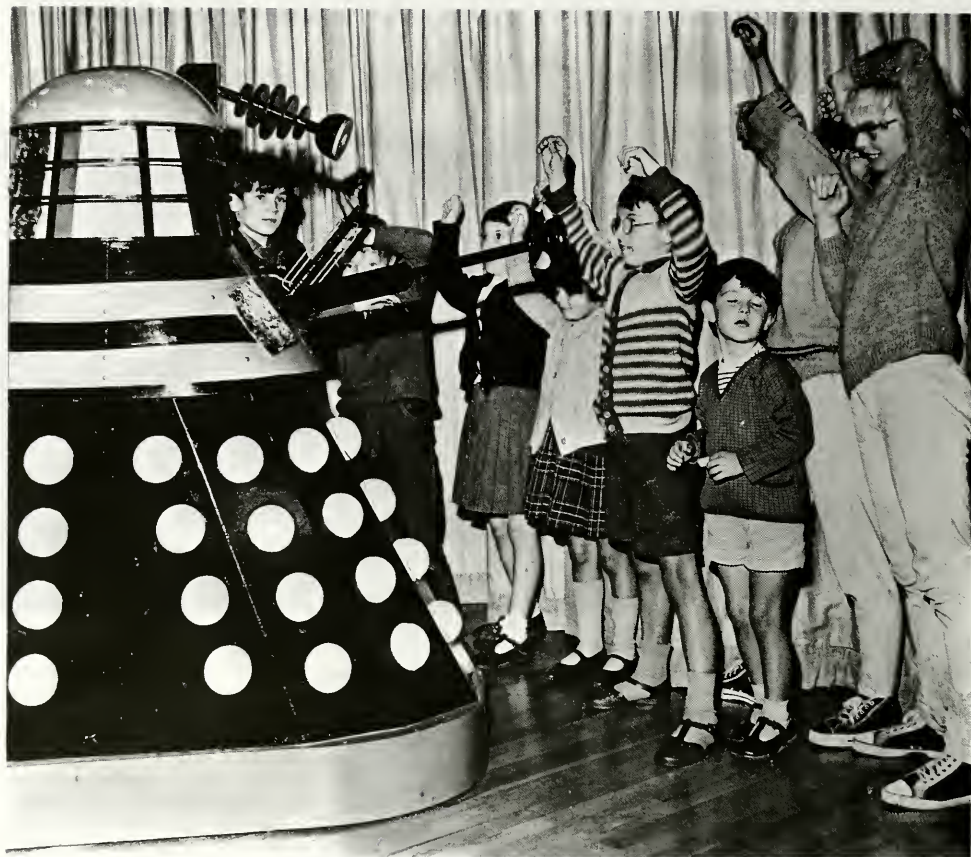
Sister Cox has four daughters still alive, 14 grandchildren and 40 great-grandchildren.

Four generations of the Cox family are



Above: The Branch Presidency of the new Banbury Branch in the Central British Mission. Left to right, Edwin Dearnley (second counsellor), Harvy Castleton (first counsellor), Donald Colson (president) and Brian Heath (clerk). The Banbury Branch is the third new branch to be organised in the Central British Mission in 1965.

Left: The "Mission-Aires." Left to right, Elders E. Arthur Sandgren, Melvin R. Egbert, William R. Herreth and Thomas L. Dimick.



Above: Boys of the Bristol No. 2 Branch cowering back from the gun of the "Black Dalek." The Dalek was a great attraction at the Bristol District Garden Fete.

Above right: A young Bristol member gazing wistfully at one of the pies on sale at the fete.



Right: Sister Breeze and helpers on one of the fete stalls.



pictured on our front cover this month.

They are, Sister Abigail Cox, Sister Cissie Abigail Simmonds, who was baptised in 1906 on the same day as her parents, Brother David Simmonds, who is serving as the Watford District President in the British South Mission, and Brother and Sister David Simmond's five children—the latest being born on October 4

All of the generations are active in the Church. Sister Cissie Simmonds is the Relief Society President of the Stevenage Branch and is on the London Stake Relief Society Presidency. At 71 years of age, she is also the Branch organist.

Her husband, Brother Frederick Simmonds, served twenty years as a Branch President.

BLACK DALEK AT BRISTOL

THE Black Dalek invaded Bristol recently and caused a sensation among young members of the Church—who were all, obviously, avid followers of Dr. Who and his time machine.

The Dalek was, in fact, the main attraction at the Bristol District Garden Fete, which was held in the grounds of the Bristol No. 2 Branch Chapel at Downend. The Dalek was a full-sized model, perfect in every detail, and could be operated from the inside by the children. It was built by the Bristol District President, Derreck Ireland.

For the parents—who perhaps do not follow the Dalek adventures quite so keenly as their children—the highlight of the afternoon was a 15-minute per-

formance by the South-West British Mission Choir, led by President Ray H. Barton, the Mission President.

The District Relief Society held their bazaar in conjunction with the fete and raised £56. Apart from this the fete itself added £50 to the District Building Fund, which at present is being used to help finance the new District building at Wells Road in Bristol.

FAREWELLS

THE Chester Branch said farewell recently to Brother and Sister Peter Sharpe and their family, who have emigrated to the Tamworth Branch in Sydney, Australia. Brother Sharpe was an Elder and served in the Chester Branch as Superintendent of the YMMIA and as 1st Assistant in the Sunday School Superintendency. Sister Sharpe was President of the YWMIA and taught in Sunday and Primary.

The Branch membership presented them with a silver cake stand as a token of their appreciation.

Also saying farewell were members of the Swansea Branch, who bid goodbye to Elder Ian Neale at a farewell testimonial service prior to his departure for the Finnish Mission, where he will serve two and a half years as a full-time proselyting missionary.

Brother Neale is the first male missionary ever to be called by the Church in this country to serve in Finland.

PRIESTHOOD CONVENTION

MEMORIES of the old priesthood rallies that were held under President T. Bowring Woodbury sparked off a series of meetings that led to the South-West British Mission Elders' Convention at the Downend Chapel in Bristol. More than 120 elders were present.

The Conventiorn was organised by Elder Crabtree, president of the First Quorum of Elders, and his two counselors, Derek Jenkins and Hal Perry, who, incidentally, assisted in the organisation of President Woodbury's first priesthood rally. Those participating were quorum members of the 1st and 2nd Quorums of Elders and the South Coastal Unit. Since the Convention was held on a Sunday, the Branches throughout the mission were in the hands of the Priests and missionary elders.

DEATH OF SISTER BOYER

Sister Gladys Sessions Boyer, wife of President Selvoy J. Boyer, former President of the London Temple, died aged 66 in her home in Salt Lake City on Wednesday, December 8th. Death due to natural causes.

Sister Boyer was greatly loved by

members of the Church in Great Britain; a love that grew out of six years as Matron of the London Temple, and two years as the wife of the President of the British Mission. Selvoy J. Boyer was President of the mission in the troubled years shortly after the end of the second world war.

The morning session included talks by President Ronald Green, 1st Counsellor to President Barton; Elder Peter Crockford, leader of the South Coastal Unit; and Elder Robert Wallace, president of the 2nd Quorum.

The slide and tape presentation, "The Purpose of the Temple," was followed by a musical trio of President Barton, President Ireland and a new convert, Harry Harrop. The highlight of the morning session was the South-West British Mission Choir.

The closing message was one specially sent over from Salt Lake for the Convention by President McKay.

The main speakers in the afternoon session were President G. Eugene England, the London Temple President; and President Ray H. Barton. A film was shown, "How near to the Angels," and questions and a period of testimony bearing completed the day's programme.

"OF TV FAME"

WHEN four of the proselyting elders in the Central British Mission knock on the doors of houses in their areas and ask the Golden Question, the response they usually get is, "Haven't I seen you on Television?"

This kind of fame has come to Elders Thomas L. Dimick, Melvin R. Egbert, E. Arthur Sandgren and William R. Herreth.

They form the Central British Mission quartet, "The Mission-Aires," and they have been attracting considerable interest for the Church as they have sung to live audiences of thousands throughout the mission area and to a television audience of millions in the Midlands.

"The Mission-Aires" were called as a special proselyting tool. Their whole purpose is to attract people and to have them listen to gospel story. They tour the Central British Mission with a complete programme of songs, the spoken word and a collection of films explaining the Church. They have appeared in

civic clubs, homes for the aged, community-sponsored celebrations, as well as at religious gatherings and stake and district conferences.

Versatile costuming has added much to the eye-catching quality of this group, and their latest costume and addition to their repertoire is the candy-striped waistcoat, straw hat and curled moustache of the barber shop singers.

Even though this group has to spend a great deal of time rehearsing and preparing for programmes, they still continue with their day by day proselyting activities. Each team has his own area and they are each diligent missionaries.

SOCIAL ROUND

Beverley Branch have been busy with the social round! A recent MIA Leadership meeting was followed by the Hull District Drama Festival, in which the Beverley Branch production of "People will interrupt" was placed second to the East Hull Branch play. York and West Hull drew for third place. The adjudicator was Mr. A. E. Morris, secretary of the East Riding Youth Committee. Two weeks later the Beverley play was presented in their own Ward House, with members from the West Hull Branch as guests. The social evening was rounded off with hot pie and peas, and dancing.

FULL-TIME MISSION

A farewell dinner was held at the St. Moritz Hotel in Great Yarmouth to mark the departure of Sister Sheila Ann Collins on a full-time proselyting mission in Ireland.

In an article which appeared in the local newspaper covering the Gorleston area, it was written:

"A special brand of enthusiasm is needed when a 21-year-old woman leaves her home to spend 18 months in a different country as a missionary of her church. Her decision not only means giving up her spare time but sacrificing all youthful activities for the sake of her beliefs."

Sister Collins is the third member of the Gorleston Branch to go on a mission in recent years.

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Above: Elders of the South West British Mission pictured in the Downend Chapel, Bristol, at their Convention.

Left: Church Builders Jim Peden and Andrew Hancock, with Elder Kirkwood, placing the gleaming spire of the Wigan Chapel in place. The Chapel is being built on land which is part of the 2,000 year old main route to the north.

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The CHURCH and you

The Church and YOU

Now I am a Mormon..

SOME weeks ago I had the privilege of speaking to a group of University students who were at a college training to become school teachers. They had invited my Bishop and I to tell them about the beliefs of the Church of Jesus Christ of Latter-day Saints and to answer their questions.

One of the questions interested me greatly. A young man asked, "What difference will it make to me if I become a Mormon?" His inquiry implied the thought that as an Anglican, a Baptist, a Methodist why should he change his faith, and if he did what advantages would he gain over his present faith.

The thought interested me because I have felt for a long time that too many people join the Church of Jesus Christ without fully understanding, or if they do understand, without fully accepting the changes that becoming a Mormon implies. There are too many members of the Church who, when they were baptised, merely changed Churches without changing their way of living or their approach to God.

In their old church they didn't have to attend meetings, plan programmes, run auxiliaries, speak at Sacrament meetings, take a class, live a word of wisdom, pay a tithe . . . so why should they do so now! This seems too often the attitude adopted by some of our members—old and new. Albeit they have been taught correct principles by the missionaries; they have been taught their responsibility, but just as the adage says: "You can lead a horse to water but you can't make him drink," so it is with some of our members . . . "you can lead them down into the waters of baptism, but you can't make them change their ways."

There are far too many Sunday Mormons in the Church. They attend their Sunday meetings regularly, but should you approach them with a call to work they shy away and even stop coming to Church to avoid seeing you.

Work in the Church to them is something the minister does. He did it in their old Church. They forget that he was paid to look after their temporal needs, to run a youth club, to lead a Bible study class, to preach the sermon. But the Apostle James wrote that "faith without works is dead." And the Saviour taught this same principle when he said, "for they shall

be judged according to their works, his own dominion, in the mansions which are prepared. (D. & C. 76:111.)

No man can be saved by faith alone. To become a member of the Church of Jesus Christ is to accept fully the principles that the Master taught—and one of these principles is that of working for ones place in the Kingdom of God. A man may attend his Sunday meetings all his Church life, but he cannot truly expect to gain a place in the Celestial Kingdom unless he has also fulfilled all his other obligations as a member of Christ's Church—and all these obligations revolve around the simple principles of "faith without works is dead."

And so what difference does it make to a person when he becomes a Mormon?

In this issue of the "Millennial Star" we begin a series of supplements dealing with every aspect of this subject.

This month, for instance, we discuss the subject "The Church and YOU," basing our articles on the statement, "Now I am a Mormon, what is expected of me personally?"

Future subjects discussed will include "The Church in the World"—the Church's attitude to world problems, being in the world but not of the world; "The Church and your Money"—which will discuss the question of living on HP; and the "Church in a Woman's Life"—which will pinpoint the importance of the woman to the Church and her place in its move towards the Celestial Kingdom.

We will answer questions concerning your priesthood responsibilities, the attitude of the young people, and the position of culture and the arts in the life of an active Church member.

At all times our only desire will be to do what the Prophet Brigham Young said at the organisation of the Young Men's Mutual Improvement Association . . .

"Let the keynote of your work be the establishment . . . of an individual testimony of the truth and magnitude of the great Latter-day work; the development of the gifts within them that have been bestowed upon them by the laying on of hands of the servants of God; cultivating a knowledge and an application of the eternal principles of the great science of life."

David Boulton

..what is expected of me?

1: Study the Gospel

by Bruce R. McConkie

WELCOME!

We are delighted to have you as a member of the Church!

You did the right thing by being baptised; you are now a member of the Kingdom of God on earth, a member of the only Church which can qualify and prepare you for an inheritance in the Kingdom of God in heaven.

You are now beginning a course of study and preparation which is designed to give you peace and joy in this life and assure you of eternal life in the world to come.

As you know, neither baptism nor Church membership are ends in themselves. Rather, they are the beginning of a new and glorious way of life. You will have read the 31st chapter of Second Nephi and learned that those who repent and are baptised thereby place themselves on the straight and narrow path which leads to eternal life.

TO GAIN THIS GREATEST OF ALL GIFTS YOU MUST THEN KEEP THE COMMANDMENTS AND ENDURE TO THE END.

"Ye must press forward, with a steadfastness in Christ," Nephi said, "having a perfect brightness of hope, and a love of God and of all men. Wherefore, if you shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life." (2 Nephi 31:20.)

Now, we want to help you to press forward, to "work out your own salvation with fear and trembling" before God. (Philip 2:12.) To crystallise in your mind some of the things which are needed, suppose we take the following four headings, each beginning with the letter "S," and discuss both the doctrines and the practices involved.

1. STUDY

Jesus commanded, "Search the scriptures" (John 5:39), and promised, "Whoso treasureth up my word, shall not be deceived." (Jos. Smith 1:37.) We are commanded: "Teach one another the doctrine of the kingdom" (D. & C. 88:77), and, "seek learning, even by study and also faith." (D. & C. 88:119.)

As members of Christ's Church, we should all desire to gain a sound and comprehensive knowledge of the gospel—for man is saved no faster than he gains knowledge of God and

his laws, and no man can be saved in ignorance of the truths of salvation. (D. & C. 131:6; John 17:3.)

We should study the gospel systematically, regularly, every day, day in and day out. Study primarily the standard works. Read the Book of Mormon over and over again. Read it out aloud to your husband or wife and family. Make it a daily routine.

Begin to acquire your own Church library, and in the meantime borrow approved Church books from your ward or branch library. Read the "Life of the Prophet Joseph Smith," by George Q. Cannon, "Essentials in Church History," by Joseph Fielding Smith, and, before you go to the temple, "The House of the Lord," by James E. Talmage. BECOME A GOSPEL SCHOLAR BY STUDYING GOOD BOOKS.

2. SEEK GOD

Those who join the Church and keep the commandments become the sons and daughters of God; they are adopted into his family; they "are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." (Eph. 2:19.)

The Lord has an especial interest in the members of his household, those who have forsaken the world and chosen the fellowship of his Son. Those so blessed are entitled to take their problems to the Lord, who as a gracious and loving Father will look with favour on petitions presented in faith.

Jesus told his Nephite disciples: **"Ye must watch and pray always, lest ye be tempted by the devil, and be led away captive by him . . . Ye must always pray unto the Father in my name; And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you. Pray in your families unto the Father, always in my name, that your wives and your children may be blessed."** (3 Nephi: 18:15-21.)

Thus the Church opens new realms of prayer, realms of soul satisfying communion with our Eternal Father, with the Head of our spiritual household. From now on we must pray always—that is, we must have the spirit of prayer always in our hearts so that all our acts will conform to the divine pattern.

2: Seek God in prayer

3: Serve the Lord

We must pour out our souls to the Lord in secret prayer, in regular family prayer, and on special occasions when the need for help is great. Family prayers should be held morning and evenings, and whenever possible a blessing should be said at mealtime.

We are to pray with all the energy of our souls, with real intent, thanking the Lord for our blessings and asking him for all things, both temporal and spiritual, which we need. Read Alma 34 and other Book of Mormon references on prayer.

3. SERVE THE LORD

"Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him." (D. & C. 59:1.)

Service in God's kingdom can be divided into three fields:

1. The work involved in perfecting the saints, in preparing them for celestial rest, in persuading them to keep the commandments, in getting them to add to **"their faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity."** (2 Pet. 1:5-7.)
2. Preaching the gospel to the world, sharing the message of salvation with our Father's other children.
3. Genealogical and temple work, through which the gospel is made available to our ancestors who did not have the same blessed opportunities that are ours.

Every new member can, without special appointment, begin immediately to serve in each of these fields. Begin by perfecting your own life, by keeping the commandments so as to become a living witness of the divinity of the work. Try diligently to interest others in the Church. President David O. McKay has said: "Every Member a Missionary." And start now in qualifying yourself to find your ancestors so that by the time you are ready to go to the temple you can do the work for them there.

IN ADDITION, WILLINGLY ACCEPT ASSIGNMENTS IN YOUR WARD OR BRANCH. ALWAYS ATTEND SACRAMENT MEETING. JOIN THE RELIEF SOCIETY, PRIMARY, OR MUTUAL

IMPROVEMENT ASSOCIATION, AS THE CASE MAY BE. GO TO SUNDAY SCHOOL. BEGIN TO LIVE AND BREATHE THE GOSPEL AND TO FELLOWSHIP YOURSELF WITHOUT WAITING FOR OTHERS TO DO SO.

4. STAND FAST

"Stand fast," Paul said, **"in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."** (Gal. 5:1; 2 Cor. 16:13.) In our day the revealed word expressed it this way: **"Abide ye in the liberty wherewith ye are made free; entangle not yourself in sin, but let your hands be clean, until the Lord comes."** (D. & C. 88:86.)

Stand fast! Be firm and unyielding, a valiant warrior for the cause of truth. You have chosen Christ and his Cause, now keep his commandments. Keep the faith. Do the will of the Father. Be firm and resolute, abounding in good works. Be proud of the Church. Put first in your life the things of God's kingdom; let the things of this world take a second place. **"Be ye therefore perfect, even as your Father which is in heaven is perfect."** (Matt. 5:48.)

There will be persecution ahead. It has ever been thus; opposition does not cease with baptism. But the Lord hates a quitter. Go forward and not backward. Endure in righteousness to the end.

ONE reason why thinking men and women are rejecting the pseudo-Christian sect of the day is because of the daily acts of so-called Christian believers. It is very easy to go to Church, to sing hallelujah, and to cry, "Lord, Lord!" but it is not so easy to do that which the Lord requires.

When churchmen's acts do not conform to their pretensions, non-churchmen accuse them of hypocrisy, one of the gross sins condemned most vehemently by the Saviour.

Members of the Church of Jesus Christ should strive very earnestly to reflect in their daily conduct those ideals which on Sunday they profess to cherish.

PRESIDENT MCKAY

and, 4: Stand fast

5: Live your religion

by Ken Poole

A RECENT letter from our nineteen-year-old son, telling us of some of the challenges of missionary life, his concern over the prospect of a contact, apprehension in the field and of a busy schedule, ended with this postscript . . .

"Have you ever thought how much of life WE would have missed if YOU had not joined the Church?"

How much of life WE would have missed. How true. And how refreshing to come from one, who, as a small boy, probably guided his parents more than anything else into joining the Church. For it was his response to the Sunday School and to the Elders who regularly took him to Church, which impressed his mother and I.

I must confess . . . I didn't want to join the Church. I respected the Elders and liked to meet with them socially, but the thought of altering my way of life was quite unacceptable. Fortunately, the missionaries were patient with me and my wife was wise. This, after many months, led to a decision and—for the first time—family prayer

In that day there were no beautiful chapels gracing our towns, and our introduction to the Church was not impressive—just a small, badly-heated room over a dingy, licensed social club, together with all its many restrictions. But the membership of the branch, although small, was drawn from people who had known hardship and trial, people who had caught the delight and vision of service one to another.

Such a beginning and such a setting has had a profound effect upon my value of the Church, for from this happy group of people grew a strong band of dedicated "saints." These members came from all walks of life, and I will ever remember the quiet dignity of one—a Road Sweeper—as he daily graced his profession with the Priesthood of God, by which standards he lived his life.

Since this lesson in life, I have noted the progress of many such members as they earnestly struggle to live their religion, having yet to meet one who could be regarded as any kind of failure.

Over the years my business as a salesman has brought me into close personal contact with hundreds of people, many of

whom have shown sincere interest in the simple story of the gospel and its restoration.

Of course I was apprehensive at first. One or two brushes with "defenders of the faith" from other denominations had only caused me to retire to lick my wounds. In the early days of membership ones enthusiasm for the gospel can easily precipitate a situation in which you get discouraged because the other party does not respond by showing the same enthusiasm as you do for your wonderful new way of life. But this passes . . . as wisdom prevails. I soon realised that as members of Christ's Church we must not contend with our neighbours and believers in other churches through personal vanity, determined to prove the other party's doctrine wrong.

Very little good is achieved through this, and more often than not choice friendships are bruised and battered.

No, it is better to seek out the points of mutual truth, and inspire a desire to learn more with a sincere testimony of a personal God and of man's opportunity of getting close to Him through humility and righteous living . . . close enough to feel the Spirit reveal His will in respect to our lives.

Once I had set my mind to this sort of approach, I cannot recall any occasion when there has been anything but respect for the sentiments expressed. In fact, on many occasions it has brought forth compliments and set the field for further proselyting.

In the world of commerce it is not really difficult to maintain the standards of the Church IF YOU REALLY SET YOUR MIND TO IT. The standards are in themselves very practical, and with maturity in thinking your sense of values is on the increase. Relatively few people in the business world can find fault with the life of Christ, and, in principle, accept His examples. The main difference when you become a Mormon, however, is that a good Latter-day Saint sets about "living the example of Christ."

The Church, standards are the very foundation of "living the example of Christ" and thus building a reliability to the character — a reliability which is vital in the world of commerce.

6: Maintain the standards

7: Service to others

Basic to these standards are positive personal commitments to attend your Sacrament Meetings regularly (each of us must have this spiritual uplift every week, and the opportunity to re-identify ourselves with the mission of the Saviour); to live the Word of Wisdom (I know of no greater yardstick to the character of a man. It takes a MAN to say NO); to live the Law of the Fast and the Law of the Tithe (upon this I have a personal testimony of health and financial security—however doubtful it may have appeared from time to time); and, finally, to seek the Temple endowment (man needs this opportunity to present himself in a Holy place at least once a quarter, to keep the picture of God's plan in mind, and to learn the art of giving).

We come into this world with nothing but our father's good name. When we leave, the only thing which we can take is the honour we have contributed to that name and the Glory which we have given to our Father in Heaven through service to others. Such service can come from membership in the Church, and its intelligent application to life. From experience, I have found that such service usually finds a man at peace with himself and a comfort to others.

To any Latter-day Saint who has to work in a world of hard business, cut-throat competition, drinking, smoking, swearing and all else that attaches itself to the world of commerce . . . I know of no more certain way to happiness (and surely happiness is the true meaning of success) than the admonition of President N. Eldon Tanner:

" . . . seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you."

THE AUTHOR:

Kenneth J. Poole is the President of the Leicester Stake, a position he has held for nearly five years. In private life he is a machine tool salesman, and therefore has had much experience in the business of "maintaining ones standards in the world of commerce."

NOW, my brethren and sisters, as in the world so in the Church, we have two classes; we have the builders, and we have the murmurers. Let each ask himself in which class shall I be placed? We are called upon to perform duties. High Councillors with presidents of stakes are asked to build up their stakes and do other work in the Church. They introduce some plan of action, and many times the majority will say: Yes, we will do that; let us perform the duties that the presidency of the stake and high councillors call us to do.

But, somewhere we shall hear a murmurer, a faultfinder, who will say, No, you cannot do that. They scoff as Laman and Lemuel did and say you cannot do that. Misjudging motives, some soon find themselves with Laman and Lemuel, instead of the Nephi who expresses the voice of God. It may be an auxiliary board. Instructions go out from the general board or from the stake board, requiring for the success of the movement the united energy of all. Most of the people interested in that association will join hands to build; they will join hands to be with the benefactors that the children might receive the light of the Holy Spirit, that they might get the knowledge that is revealed in this Church; but somewhere there will be murmurers; there will be faultfinders.

Let us watch ourselves and be true to the examples set by the Church and the brethren and sisters who have sacrificed their lives, their all, to build the Church and to advance the principles taught therein.

This warning is sometimes expressed in this way: "Speak not against the authorities." What does it mean? Be not a murmurer; that is what it means. It is one of the most poisonous things that can be introduced into the home of a Latter-day Saint—this murmuring against presidencies of stakes, high councillors, Sunday School superintendents, presidents of high priests' quorums, seventies, elders, priests, teachers and deacons.

PRESIDENT McKAY

8: Be not a murmurer

9: Mormons are good citizens *by Dr. O. Preston Robinson*

MEMBERS of the Church of Jesus Christ of Latter-day Saints, commonly known as Mormons, often refer to themselves as "Latter-day Saints." A Saint is a holy or godly person—one who is extraordinarily charitable, patient, and self-denying. To what extent are Mormons justified in calling themselves "Latter-day Saints?" When one becomes a Mormon, what specifically is expected of him in order to fully justify his membership in the Church which claims to be the Kingdom of God on earth and to contain the Gospel of Jesus Christ?

Not just another church

The first step on the way to becoming a fully-fledged Latter-day Saint is to recognise that this Church is **not just another church**. The Mormons are neither Catholic nor Protestant. They are not Jew nor Gentile. Their claim is unique in the world of religion. They proclaim to the whole world that God and His Son Jesus Christ, themselves, returned to this earth as resurrected beings and re-established thereon their Church with all of the principles, ordinances, doctrines and authority of the original divine church established on the earth by the Saviour Himself. Members in good faith in this Church who live in accordance with its teachings are Saints indeed in this life and will earn immortality and exaltation in the life to come.

The Importance of Knowledge

On one occasion a lawyer among the Pharisees asked Jesus what was the greatest commandment. The Saviour responded, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Also, thou shalt love thy neighbour as thyself."

The Lord has said that those who love him keep His commandments. A faithful Latter-day Saint will strive always to keep the Lord's commandments. One cannot keep commandments, unless he knows what they are. Consequently, a conscientious Latter-day Saint studies the Gospel as found in the scriptures. These scriptures are the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. Mormons believe that "the glory of God is intelligence" and that man is saved no faster than he gains knowledge. Consequently, a devoted Mormon is a good student of the scrip-

tures and seeks constantly to enlarge his knowledge of all truth.

A Good Neighbour and Citizen

A practicing Latter-day Saint is a good neighbour. He is friendly, thoughtful, considerate and helpful. He will go the extra mile to help another and will perform unselfish service for his neighbours and his community.

A good Mormon is a good citizen. He takes an active part and interest in worthwhile community affairs. When he has the opportunity to vote, he does not fail to exercise his franchise. When community decisions are made, regulations, ordinances and laws established even though he may have disagreed with them, he will abide by the will of the majority. A converted Mormon believes in being subject to kings, presidents, rulers and magistrates, in obeying, and honouring and sustaining the law.

Financial Responsibility

A Latter-day Saint is financially responsible. He keeps his expenditures in line with his income and accumulates savings against future needs. He will avoid unnecessary debt and will make sure that he meets honourably his financial obligations.

An important part of a Mormon's financial obligations is **tithing**. A good Mormon pays a full tithe, which means 10 per cent of his earnings **before taxes**. Tithing is one of the Lord's commandments and has been a fundamental principle of the Gospel since the beginning. The Lord has promised rich blessings to those who live by this commandment, stating that he will open the windows of heaven and pour out blessings that there shall not be room enough to receive them. Honest tithe payers in the Church all testify that the Lord keeps his promises.

In addition to tithing, Latter-day Saints pay monthly fast offerings into the Church for the care of the poor and needy. This fast offering should be equivalent to the cost of two meals from which the member fasts once each month. This monthly fast brings both spiritual and physical blessings to the Saints and provides a fund in each of the wards and branches in the Church which is used exclusively for charitable purposes.

10: Financially responsible

11: Home builders

Besides tithing and fast offerings, a Latter-day Saint assists his ward or branch to meet special operating expenses by contributing in a modest way to a ward or branch budget. This budget is established by the bishop or branch president and allocated to each member based upon ability to pay. From time to time, Mormons also make special financial contributions and contributions of time and talents to the construction of chapels and temples. The Mormon Church is a growing and building organisation. Chapels to be used by the members for church services, recreational and cultural activities are being constructed throughout the world at the rate of approximately one each day.

Family Relationships

Dedicated Mormons are family and home builders. The family is the heart of the Church and the true Latter-day Saint must maintain confidence, love, and respect between children and parents. Mormons believe that the family can be an eternal unit. Husband and wife, by the power of the priesthood, can be sealed together for time and eternity and children can be bound to the parents for ever. This is a fundamental principle of the restored Gospel and every conscientious Latter-day Saint must so order his life so as to be worthy to take his wife through the Temple, there to take their own endowments and have themselves and their family sealed together. This is a glorious blessing and a sacred obligation which every real Latter-day Saint will enjoy and fulfill. Holy Temples have now been constructed on most continents throughout the world where members can receive the blessings of these sacred ordinances.

Word of Wisdom

The Mormon Church expects all of its members to abide by health laws contained in the Word of Wisdom. The Word of Wisdom was given to the Church by direct revelation from the Lord and specifies that Latter-day Saints shall abstain from the use of liquor, tobacco, tea and coffee. This revelation confirmed by sound principles of healthful living was given as a principle with a promise, "adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints." The promise to all those who abide by the Word of Wisdom is that

they, "shall receive health in their naval and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint." The divine nature of the Word of Wisdom and the fulfillment of its promises have been proved over and over again through scientific advancement and discovery and in the lives of Latter-day Saints who have abided by its principles.

The Fruits of Mormonism

The basic purpose of the Gospel of Jesus Christ is to "bring to pass the immortality and eternal life of man." The Gospel is a pattern for joyous, purposeful living not only in this life, but for ever. True Latter-day Saints who live in accordance with the Gospel teachings are able to take suffering with patience, to meet adversity with hope, to recompense hate with love and to face death with assurance and equanimity. Living the Gospel, enables one, in weakness, to know the source of ones strength; in poverty, to know whereof ones true riches consist; in wealth, to remember others who are in need; in health, to be grateful; in illness, to exercise faith; to accept malice with forgiveness; to know that loving service brings great joy; to understand that integrity develops spiritual strength; to accept faith as the dynamic motivator of action.

As stipulated in the 13th article of faith, the true Mormon believes in "being honest, true, chaste, benevolent, virtuous, and in doing good to all men." Those who live by these precepts, truly become **Latter-day Saints**.

NEXT MONTH: THE CHURCH AND YOUR FAMILY

Articles by: President David O. McKay on the importance of Family Unity and Family Love; President Joseph Fielding Smith on the question of birth control; Sister Joliffe (St. Albans Ward, London Stake) and President Derek Dixon (Brighton Branch) on raising a family in the Church.

Truly Latter-day SAINTS

New Year Resolutions

AT this time of the year, with the greeting of "Happy New Year" being heard on every side, we began to realise that the old year with all the mistakes, faults and failings will soon be gone forever. With the love we have in our hearts, and the added desire to serve others, we naturally find ourselves making resolutions to do better in the new year. Most of these resolutions are based upon the things that will bring greater happiness into our lives and the lives of others. To the degree that we fail to keep these resolutions, to that degree we fail to obtain or to give the happiness we desire. To obtain happiness as with all other blessings, we must pay the price by obeying the laws upon which happiness is predicated.

In view of the fact that "all the law and the prophets" hang upon the love of God and the love of fellow men, it would seem that the most important resolution that we who hold the Priesthood could make would be to fulfill the great responsibility of, "helping to keep the Priesthood members in the way of their full duty." The Apostle Peter gave this same admonition when he said: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. (1 Peter 5:1-3.)

Brethren of the Priesthood, and especially those of you in leadership

positions may we truly feed the flock of God which is among us and do it willingly. To accomplish this goal the following New Year Resolutions are suggested for 1966.

1. EVERY PRIESTHOOD MEMBER TO BE ACTIVE:

- (a) A personal contact each month to every member by the leadership or one assigned to visit inactive members.
- (b) A quorum news letter, bulletin, or personal letter to every member each month.
- (c) Cottage meetings for inactive members in co-operation with Home Teachers.

2. EVERY MEMBER TO HAVE A CHURCH ASSIGNMENT:

- (a) Co-operate with Bishop or Branch President to see that every active and inactive member has at least one Church assignment.
- (b) Assignments may be in ward or branch activities, quorum or group projects, or in recreational or cultural activities.

3. HOME EVENING PROGRAMME IN EVERY HOME EACH WEEK:

- (a) To be held each week at a time convenient for all members to attend. The father presides, all members participate in assignments and lessons.
- (b) Stress importance of living the gospel principles by the parents and family in their daily activities, and the im-

portance of instruction in the home.

4. FAMILY AND INDIVIDUAL PRAYER IN EVERY HOME:

- (a) A regular time each morning and night for family prayer. Each member take turn to be mouth for rest of family. The father and mother to teach children until they learn to pray. "Pray together, stay together."
- (b) Teach importance of prayer in the home for families and individuals, that prayers should be brief, sincere, and must be accompanied by faith.

5. EVERY MEMBER PARTICIPATE IN FASTING AND FAST OFFERING:

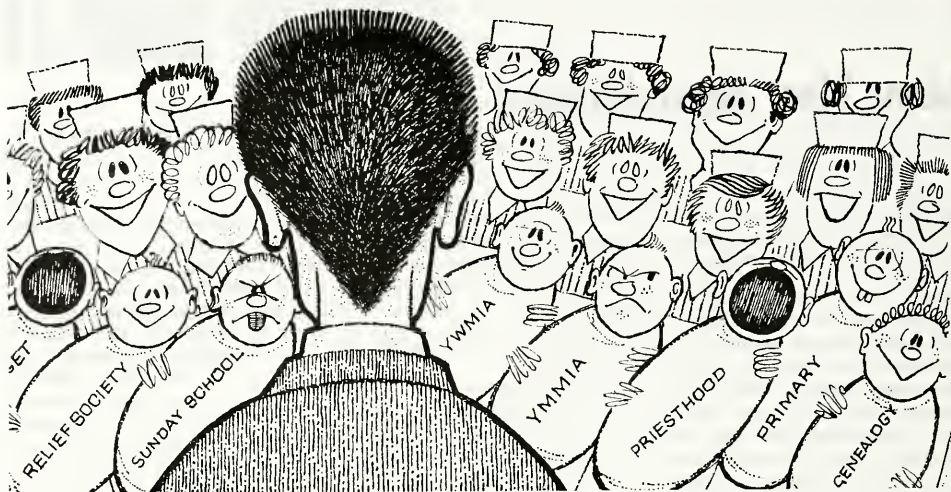
- (a) First Sunday set aside as Fast Sunday for fasting and prayer. Members to fast two meals, attend Sunday School, Priesthood, Fast and Testimony meetings.
- (b) Fast offering constitutes the value of the two meals missed, which is given to Bishop or Branch President for those in need in the ward or branch.

6. EVERY MEMBER TO BE FULL TITHE PAYERS:

- (a) Tithing is a commandment of the Lord and is used for the building of the Kingdom of God on the earth. It consists of one tenth of one's increase annually and should be paid by each member of the Church.
- (b) The blessing promised is

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SO YOU'RE THE NEW BRANCH PRESIDENT



Congratulations, you're a Father!

by the South London Ward Bishopric

WHAT does it mean to become a Branch President or a Bishop of a Ward? What particular attributes do you need to have, or need to develop if you are to become a successful Branch President? What is a Branch President?

The first fact that you should realise is that you are now the "father" of the Branch. Whether you realise it or not, but overnight you will have taken on a paternal facade in the eyes of the members of your Branch. They will now expect you to be able to answer all their queries, solve all their problems, soothe the troubled brow, and give them spiritual and physical comfort.

It was the Apostle Paul who wrote in his letter to Timothy:

"A bishop then must be blameless, the husband of one wife, vigilant,

sober, of good behaviour, given to hospitality, apt to teach;

"Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

"One that ruleth well his own house, having his children in subjection with all gravity;

"(For if a man know not how to rule his own house, how shall he take care of the church of God?)"

Just as the father in the home is respected and honoured as the head of the household, the provider and the panacea of all problems, so it is—or should be—with the Branch President and Bishop.

Have you the ability of building respect and honour? If you haven't, you should develop it.

When you were a member of the

Branch, you were always known as Jack, or Harry, or Bill. This was alright as a member, but now you hold the office of Branch President and this is a calling of responsibility, a calling that was established in the time of Christ, a position that places you at the head of two or three hundred "children of God"—their leader, guide and mentor. No longer should the man in this position be called—publicly—Jack, or Harry, or Bill, for the **office alone** demands the respect of being addressed as "Branch President."

But remember, in the beginning you will be addressed as Branch President only because of the office you hold. It will depend upon how you use that office whether or not you become "known" as "the Branch President."

Does this sound snobbish? It isn't in-

tended to be so, nor is it intended to contravene the Lord's instructions concerning those who might exercise "unrighteous dominion."

What is important to remember is that while you hold the office of Branch President, **you are God's representative** in a Branch of His Church. Would you call President McKay "David" when talking to him or about him to other people? Of course not. Why? Because he holds a position of respect and responsibility. He is God's representative here upon the earth, for all mankind. In a smaller way, you hold this same trust in your Branch. And the office of Branch President should always be treated with respect and dignity.

And that's another attribute that you should have, or need to develop as quickly as possible—DIGNITY.

Have you ever heard an investigator express his delight after his first meeting in our Church . . . "they are such friendly people. It's just like going to a club."

That is just what it shouldn't be like—"going to a club." Unfortunately, this is so often the impression that we give our investigators and new members. This is why there is such a general lack of reverence at our meetings.

We must remember that we are the CHURCH OF JESUS CHRIST. This is CHRIST'S CHURCH, not Christ's club or social institute. We must engender the dignity of a **Church**, we must present ourselves to outsiders as Christ's disciples, not just as youth leaders, or social workers. We must develop DIGNITY—the dignity that lifted the fisherman Peter out of his lowly position to the majesty of Apostleship. We may not be called apostles or disciples, but we are nevertheless apostles and disciples of the Lord Jesus Christ, and as such we must have dignity and grace and reverence and respect and honour—yes, and love and friendship, too.

How will a Branch or a Ward pull itself out of the social club into the Church of Christ? By the example of the Branch President or Bishop (and his two counsellors), by a display of dignity and grace.

I have heard of it being announced from the stand in a Sacrament meeting that "our speakers tonight will be young Jack and John, and this ginger-headed

fellow seated behind me on the stand." Can you imagine what this could do to a person who is investigating CHRIST'S CHURCH, to a person who perhaps may be used to the solemnity of a Church of England service, or the pomp of a Catholic mass?

So as a new Branch President or Bishop, you should develop the attribute of dignity—not aloofness, or snobbishness, both of which can easily be assumed to be dignity—but the dignity and graciousness of President McKay . . . and then try to bring about this same change in the members of your Branch. **Treat all your members with honour and kindness and love and dignity, respect them, dignify them in their callings and your Branch will grow in spirituality and in numbers, for the investigators will recognise the glory of Christ's Church.**

Remember, dignity and graciousness can overcome the hired hall or old house.

As the "father of the Branch," you will also become its **provider**.

This doesn't mean that you will become the "breadwinner" of the Branch, as it would do in the case of the father of a family, but that you become the provider of spiritual guidance — and, now and again, the means of receiving physical comfort. (This part of your work will be dealt with in a future article).

As a Branch President you are at the head of a team. That team consists of men and women who have never held positions of responsibility before, and have now had the task of leadership thrust upon them as Relief Society President, or Sunday School Superintendent, or MIA leader, or Primary worker. They will look to you for guidance; their spirits and their testimonies will be dragged down to the depths of despair at times as they struggle with a Primary of three or four or an MIA of tens with a programme for hundreds. At these times, you will be called upon to provide "spiritual strength." They expect it of you. You are, after all, God's representative for them. **YOU ARE THEIR SPIRITUAL PROVIDER.**

How do you become a spiritual provider?

In Proverbs, we read:

"Trust in the Lord with all thine heart; and lean not into thine own understanding.

"In all thy ways acknowledge him, and he shall direct thy paths.

"Be not wise in thine own eyes."

Spend a moment or two each day in spiritual study and contemplation; draw closer to your Father in Heaven in prayer and thought; lean on Him; avoid letting the material aspects of Branch Presidency work cloud the spiritual calling of the office; draw on the Lord's strength—and you will never fail those who will lean on you and draw on your strength.

There will be times when you will feel intensely lonely and inadequate — at these times remember the words of Nephi when he said:

"I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."

Never reach the state of not having time for prayer and contemplation. You will need both in a greater degree as time goes by. Get into the habit of renewing your own spiritual strength, for **you must never run dry.**

And, finally (no, not really finally, for there is so much you need to learn as a new Branch President, but finally for this moment at least) as a Branch President or Bishop you will need to answer all problems. You will need to develop the ability to listen . . . and the ability to hold your tongue and respect confidences.

No, you don't need to be a walking encyclopædia, a politician, or a trade union official. You need not necessarily have the answer at your finger-tips, but you should know the manual or the book in which the answer may be found. And you need to be humble enough to be able to say at a time when you don't know the answer, "Sister, will you please leave this problem with me; let me seek advice on this; let me think and pray about this one before I give you an answer." Don't ever rush into answering all those questions and problems; "be not wise in thine own eyes;" don't try to be overclever; remember that the decision you have to make or the answer you have to give must be the right one in the eyes of the person you give it to. **BECAUSE YOU ARE THE BRANCH PRESIDENT.**

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The art of successful delegation

THE ability to delegate effectively is a fundamental of successful leadership. There is no job of leadership in the Church that can and should be done alone. This is particularly true in our great Relief Society organisation.

Our Relief Society is an organisation of co-operative sisterhood. If the important work the Lord intends this great organisation to perform, is done the way he wants it done, we must do it co-operatively and together.

What is meant by the art of delegating responsibility? Is it the art of getting someone else to do the work we should really do? This is not the answer. Delegating is sharing, not unloading. It is sharing knowledge, understanding, ideals, aims, loyalty, work, satisfaction and glories of achievement. Delegating is entrusting important work to others. It is sharing responsibility. Delegating is knowing how to work with others.

Apostle Adam S. Bennion once remarked, "Real leaders are strong individuals but are never soloists. They solicit help and capitalise on the strength of the people they lead."

If we are able to work successfully with others, we must deserve their con-

fidence. Abraham Lincoln once said, "If you would win a man to your cause, first convince him you are his friend."

Working with others means taking a sincere interest in them. It means soliciting their ideas and, wherever possible, using them. This necessitates the ability to listen to the other person and to exhibit a sincere interest in what she is saying. A good listener pays attention and shows appreciation for the other person's ideas.

One wise leader has observed that the only way to get anyone to do anything is to make them want to do it.

In far too many of our Relief Societies we have sisters in leadership responsibilities who feel they must do everything themselves. For example, some Relief Society Presidents apparently believe it is their responsibility to conduct all of the meetings. They fail to share this important responsibility with their Counsellors. This same problem sometimes exists with Work Directors and their Counsellors, who persist personally in handling all details of their work meetings themselves. These leaders wonder why their meetings are not successful. The answer lies in shar-

ing this responsibility through delegating.

HOW TO DELEGATE

The art of successful delegating involves these six fundamental steps:

1. **Know what needs to be done.** The leader who delegates must have a clear picture of the work which needs to be done. One cannot delegate that which one does not understand.
2. **Assignments must be specific.** To avoid misunderstanding, the person to whom responsibility is given must have a clear understanding of what is expected.
3. **Instructions must be sufficiently detailed.** Enough information must be given about the assignment so that the person receiving it will not be confused. On the other hand, too many details must be avoided.
4. **Motivation should be supplied.** This is a fundamental of effective delegating. The person receiving the assignment must see the reasons for it and feel its importance. She must want to do it. This necessitates clear and specific explanation.

5. **There should be a built-in follow-up.**

The successful leader always follows-up to make sure the assignment is carried out. This can be done by asking the person who receives the assignment to check back at a specific time. Also, for example, the leader might say, "I'll put this on my calendar to check with you on Monday." Follow-up is a key to successful delegating.

6. **Appreciation and Confidence must be expressed.**

Let us remember that we can get almost anything done if we sincerely make the other person feel she has our confidence. Moreover, gratitude is a great motivator. Let us all follow the rule that when someone has performed a task creditably, we will not keep it a secret. We will thank them for it and give them credit for it.

SOME RESPONSIBILITIES THAT CAN BE SHARED

In every Relief Society meeting, there are numerous important details that can and should be shared or delegated. Some of these "details," in addition to conducting, which should be delegated include:

- (a) Making sure the meeting place is attractive and comfortable. This would include the arrangement of chairs and the presence of flowers or other decorative items.
- (b) Arrangements for greeting sisters at the door and making them feel welcome.
- (c) Distributing song books or other materials in the meeting.
- (d) If a social is planned, various sisters could be appointed to have responsibility for the programme, food, decorations, invitations, seating at tables, and so forth.

These are only a few of the many areas where assignments can be given and responsibilities delegated.

SUMMARY

Delegating involves a transfer of the requirements and the responsibilities as well as the transfer of the job itself. It involves the transfer of enthusiasm for the assignment and a conviction of its importance. It involves the transfer of the motivation for accomplishment.

Effective delegating is at the heart of good leadership. Every successful leader must practice it.

"Elder Petersen does not mince words."

"... tremendous impact."

"... should be in the home library of every Latter-day Saint to be read and discussed in the sanctity of the home circle."

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Message 69: "Abide Ye in the Liberty Wherewith Ye Are Made Free" (D. & C. 88:86.)

Objective: To describe the meaning of liberty and how it depends upon the laws of right living.

1. THOUGHTS FOR DISCUSSION

- Freedom comes from righteous living.
- Bondage is caused by being entangled by sin.
- True freedom comes from within.
- Peace comes from the freedoms which the Saviour's life taught and showed.

2. PROCEDURE SUGGESTIONS

- Draw on the blackboard an open triangle and a closed one and label them FREEDOM and BONDAGE. (Different coloured chalk could be used for each.)
- Have four sisters give a two-minute talk about one of the four power thoughts.
- Have one sister give from memory, or read, the excerpt from Pope in the message.

3. APPLICATION

By living the laws of righteousness we shall be rewarded by enjoying freedom and peace.

4. QUESTIONS THAT MAY LEAD TO HOME DISCUSSION

- How does being trapped by sin bring bondage? Give an example.
- What is the meaning of "true freedom comes from within"?
- How may we gain the peace of which the Saviour speaks in John 14:27?

THEOLOGY

Lesson 69: Great truths: The School of the Prophets. (Text D. & C. 88:117-141.)

Objective: To learn how Section 88 speaks "peace" to the members of the Church and to be taught in principles that apply to gospel learning.

1. LESSON AT A GLANCE

The faithful, humble person who seeks the Lord's will through reading the scriptures, the words of the living prophets, study and prayer, will find his reward.

2. LESSON EMPHASIS

- There is nothing in this life that needs more serious study than to learn the purposes of living, and to find out how that purpose can be brought about.
- Though all knowledge has value, that knowledge which brings exaltation comes by revelation and should be looked for first. It is expected that each Latter-day Saint will share this knowledge with his family, neighbours, and friends.

- Obtaining earthly and religious knowledge needs **faith and work**.
- Although faith is a gift from God, it must be accepted and developed in order to keep it.
- The "best books" are those which increase our knowledge and faith in God and His eternal plans.
- Great value comes to one who follows the counsel given in verses 123-126.

3. MAKING THE LESSON LIVE

Assign a sister to discuss, or lead a class discussion on, "How does one receive knowledge by faith." (See Elder B. H. Robert's quotation in lesson.)

As a summing up of the five lessons studied on Section 88, assign a sister to select two ways from each one of the five lessons where the Lord has spoken "peace" to his saints. All class members should read the selected verses from their own copies of the Doctrine and Covenants which they bring to class.

4. HOW TO APPLY THE LESSON

- Question (1) How can these truths be used in our life?
(2) How can we help our children and grandchildren to appreciate the value of truths that are eternal?

LITERATURE

Lesson 13: The Place of Suffering in Life—Part II

Objective: To show how hardship and suffering can strengthen character if we accept them in the manner of adults.

1. LESSON AT A GLANCE

Grief and suffering are common problems which all need to be prepared to meet. Sorrow and hardship, however, are largely what we make of them. The way we accept or reject them can either strengthen or destroy character.

2. POINTS TO STRESS

- Righteous living is no prevention against trouble.
- Righteous living strengthens man's spirit to meet life's problems and brings spiritual peace of mind.
- Personal tragedy and suffering can make noble improve and refine the human spirit.

3. MAKING THE LESSON LIVE

- Assign to one who reads well the sonnet, "Thou Art indeed Just, Lord." The class leader may then make remarks on its meaning. See text, page 394.
- A class member might give a short account of Lowell Bennion's comments on the suffering of the righteous as well as the unrighteous. See text, page 395-396.
- Select important passages from Emerson's essay, "Compensation" which point up the fact "that all experiences of success and failure, health and sickness, happiness and sorrow so balance themselves that contained within them is sure rewards and equality."
- Class members may be asked to tell from their own knowledge or experience how suffering has served as a purifying influence in our lives.
- A class member who is a good reader may select short but beautiful verses from "Michael" to be read aloud to the class.

LITERATURE No2

MUSIC is a refining and uplifting influence in our lives, and if performed skillfully and intelligently, may be the means of bringing joy, hope and peace to those who participate in it, as well as to those who merely listen. Shakespeare, the great poet-philosopher, said this, "The man who has no music in his soul is fit for treasons, stratagems, and spoils." Providentially such men are few. It is hard to imagine a person who has been exposed frequently to good music not being moved by its power to uplift.

Music in the home brings members of the family closer together than does any other activity, particularly when the music is of high calibre. Parents should be alert to any evidence of musical talent in their children, and if possible provide opportunities for the cultivation of such a talent, should it exist.

Few children will voluntarily spend the practise time necessary to become skillful musicians without encouragement and help from their parents. Home evenings where each member of the family takes part give even the youngest of the group opportunity to perform before the others, thereby acquiring poise and self-confidence. Most young musicians are sensitive and easily discouraged by their older brothers and sisters, who may jocularly tease the young student for making even a slight mistake. Parents may show by their own attitude of attention and respect that they appreciate the efforts of the young performer, and should encourage their youngsters to adopt the same attitude.

Group participation in any worth-while activity, and especially in music will bring a spirit of unity and loyalty to one another and to the home. Many fine musicians began their careers at an early age at home, supported and encouraged by their parents.

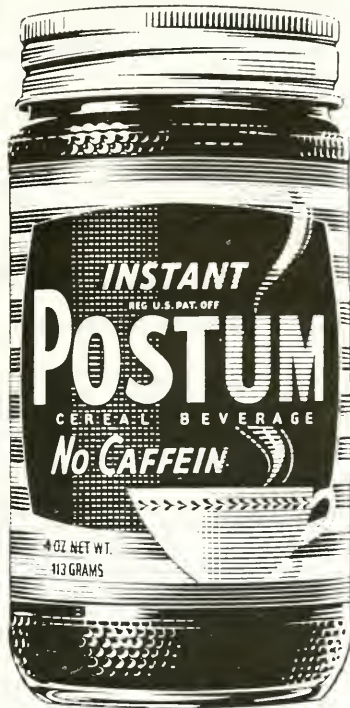
The Prophet Joseph Smith said at one time: "Seek ye out of the best books words of wisdom: seek learning, even by study and also by faith." Our own Latter-day Saint hymn book certainly deserves a place in this category, and should be in constant use in every home.

Our hymn book with its wide variety of splendid hymns is a veritable treasure chest, brought from many sources and written by many talented and inspired writers. Many important lessons, musical and otherwise, may be learned from this choice book. Some of the hymn tunes contained in it are fairly simple, and can be played with little effort on the piano or organ at home by even a beginner. Later, the useful art of transposing can be learned readily by practising these same melodies in various keys, then proceeding to more difficult ones.

The words of the songs teach many wonderful Gospel truths and lessons in every day living. It is interesting to note that the purely Mormon doctrine that we have a mother as well as a father in Heaven is taught in the verse of the hymn "O, my Father," the words of which came from the gifted pen of Eliza R. Snow. The hymn "Come, come ye Saints," written by W. W. Clayton while crossing the plains on the way to Zion, contains certain unique pieces of philosophy, peculiar to our people, such as "Why should we think to earn a great reward if we now shun the fight?"

The hymn "Nay, speak no ill," although of unknown origin

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contains priceless wisdom, and should be memorised and put into practise by young and old. How vastly different this world would be if people everywhere, in the Church as well as outside of it, would observe these teachings.

Women in their homes can be cheered and comforted as well as edified by learning and singing hymns while doing their daily work. Singing in itself is a healthful practise beneficial physically, mentally and spiritually, and singing from our hymn book can teach us many lessons, pleasantly and effortlessly, as we journey through life.

Questions and Assignments

1. Assign one or two sisters to find passages of Mormon doctrine taught in any one of our hymns, and talk on the doctrine for a few minutes.
2. Assign a sister to tell why "Nay, speak no ill" is so full of wisdom.
3. Sing the hymn and learn its full meaning.

SOCIAL SCIENCE

Lesson 13: Priesthood in the Life of Every Latter-day Saint Woman

Objective: To show how the Latter-day Saint woman shares in the blessings of the Priesthood.

1. LESSON AT A GLANCE

Since Relief Society classes have already studied the nature and function of the Priesthood, this lesson affords opportunity to discuss this important subject as it emphasises the influence of the Priesthood in the lives of wives and mothers and every other member of the family and how the blessings of the Priesthood may be increased with family participation and understanding.

2. POINTS TO STRESS

- (a) The Church itself is a product of Priesthood and the means through which the Eternal Father accomplishes His divine purposes.
- (b) The Priesthood is an eternal blessing to all. Though men and boys perform the priestly functions of the Priesthood, as daughters of God, women share equally in its blessings.
- (c) Nine specific Priesthood blessings are listed in which a woman may share throughout her lifetime.
- (d) Women living in homes without a Priesthood bearer may enjoy Priesthood counsel and blessings through their Home Teachers and ward or branch Priesthood leaders.
- (e) There are no greater blessings than motherhood brings, when fulfilled in competence and righteousness. "Motherhood may be exercised as universally and vicariously as Priesthood. Countless neglected children are in need of motherly care."

3. SUGGESTED LESSON DEVELOPMENT

- (a) Invite members of class, as time allows, to report on their efforts to make their 1965 observance of Christmas more meaningful and in keeping with its purpose, as suggested in the December lesson.
- (b) Discuss blessings and privileges that all women may realise in mortal life, and list them on the chalkboard. (This may include such things as a mortal body,

capacity to become a mother, love of a good man, etc.)

- (c) How may a mother instill in her children (sons and daughters) an appreciation of Priesthood privileges and blessings. Draw responses from women of different ages.
- (d) What added leadership and responsibilities in the home may be given to a deacon under direction of the parents? (When the father is away from home, recognise Priesthood held by son.)
- (e) How many daughters be taught to appreciate and desire in friendship and marriage only young men who honour and use Priesthood blessings?

Lesson 14: Our Priesthood Heritage

Objective: For Relief Society members to understand the significance of Priesthood holders in history with special keys and callings and its special meaning for women.

1. POINTS TO STRESS

- (a) The gospel of Jesus Christ has been on the earth in all dispensations for the blessing and salvation of the human family.
- (b) Gospel ordinances can be administered only through Priesthood power by those authorised to act in the name of God.
- (c) Throughout the generations, certain men have received from God special callings and keys of the Holy Priesthood.
- (d) The higher Priesthood which had continued among men from Adam, was taken from Israel with Moses, and thus the people, because of their disobedience, were deprived of great spiritual blessings.
- (e) All keys of the Holy Priesthood, from previous dispensations, were restored at the beginning of this, the last dispensation for the blessing of mankind today.

2. SUGGESTED LESSON DEVELOPMENT

Since this lesson is doctrinal, it is recommended that it be developed through special assignments using the references given in the lesson.

- (a) List on chalkboard names of the individuals listed in the lessons under "Activity" and assign different members to discuss the keys or special callings held by them.
- (b) Have class member discuss briefly the changes effected when Moses and the Melchizedek Priesthood were taken from Israel.
- (c) Discuss together the restoration of the gospel through the Prophet Joseph Smith and the keys of the Priesthood which he received. (Reference material in lesson: D. & C. 13; D. & C. 27: 6, 9, 13; 110: 11-16, 128: 20-21.)

3. SUMMARY

Class leader may summarise by enumerating the following blessings realised by a Latter-day Saint as a result of the restoration of the gospel and the keys of the Priesthood in this last dispensation:

1. A true knowledge of God.
2. Leadership by a prophet of God.
3. An understanding of our relationship to God.
4. Purpose of earth life.

Without me ye can do nothing

IMMEDIATELY after the Feast of the Passover, Jesus spent several hours instructing his disciples. He knew that he was soon to be betrayed and crucified. He also knew that if his work was to endure, and his kingdom to be established, his disciples would need to be unified and to have his spirit to be with them.

In the course of his instruction, he admonished them to abide in him and he would abide in them. He likened himself unto a vine and they like unto the branches. He pointed out that the branch could not bear fruit without the vine and emphasised the fact that their work would be to no avail unless he, in spirit, was with them. He said, **"Without me ye can do nothing."** (John 15:4-5).

This basic fact applies to all we do in the Church. Unless we deserve and obtain the presence of the Saviour's spirit, we are "as sounding brass, or a tinkling cymbal." Without his help in this great work, we can accomplish nothing.

The Importance of Reverence

In the Sunday School, we have the wonderful challenge of teaching the Gospel of Jesus Christ. The objective of the Sunday School is to teach the gospel to every member of the Church. It is our responsibility to teach in such a way as to develop among those who attend our schools, faith in God, faith in his Son, and faith in the Holy Ghost. Moreover, it is our responsibility to help to develop

testimonies that the Gospel of Jesus Christ has been re-established through the Prophet Joseph Smith.

How can we do this without reverence?

How can we do this without the constant help of the spirit of our Saviour?

How can we have his spirit in our Sunday Schools unless we maintain reverence?

The Lord has told us that his house "is a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." (D. & C. 88:119.) Every meeting house, whether it be one of our beautiful new chapels or whether it be a rented hall, when it is used for the assemblies of the Church of Jesus Christ, it becomes a house of God. In our Sunday Schools, wherever we meet, from the moment we enter we should remember where we are and why we are there. We should cease all social conversation. We should take our seats promptly. We should listen to the preludial music and prepare ourselves for the presence of His spirit so that the important work of teaching his gospel can progress under the type of atmosphere and attitude that will invite the presence of his spirit.

How to Obtain Reverence

You will not obtain and maintain reverence in your Sunday School merely by wishing for it. Like any other successful

Sunday School procedure, reverence must be sought after and planned for. One of the most frequent causes of confusion and irreverence in our Sunday Schools is lack of planning. If the Sunday School programme has not been carefully planned in advance, confusion is sure to result as members of the Sunday School superintendency and others scurry about to make last minute preparations. Here are some steps which will help you to avoid this difficulty:

1. Weekly Superintendency Planning Meetings.

Proper administration of the Sunday School requires weekly superintendent planning meetings.

The agenda for these meetings is outlined in the Sunday School Handbook. Make sure your Sunday School superintendency holds these meetings so that all plans or forthcoming programmes can be properly prepared.

2. Prayer Meetings

As indicated in the Sunday School Handbook, the prayer meeting should precede every Sunday School session. It should be attended by all officers and teachers and should commence at least twenty minutes before Sunday School convenes. The spiritual uplift that comes from this short period of concentration and prayer will do much to set the proper attitude which will have a tendency to

pervade the entire Sunday School audience.

3. Preludial Music

At least five minutes before the Sunday School session begins, make sure your Sunday School organist provides preludial music. If all members of the superintendency and others who are in front of the audience are in their proper places when this music begins, you will find the audience will take their seats promptly and without noise

4. Example

Probably the most important factor in establishing a reverential attitude is the example set by Sunday School leaders. To repeat, when those directing the Sunday School and the others who are to participate in the opening exercises are in their places, are organised, are orderly—this example exercises a remarkable beneficial influence upon the audience.

5. Reverence in the Classrooms

Reverence for the whole Sunday School session can be promoted in the classroom. The wise teacher will make sure that physical facilities in her classroom are properly arranged so as to avoid confusion. The teacher should be there to welcome the students. The class session should begin promptly so that no awkward elapse of time encourages conversation or other disturbances. Also, a short talk on reverence occasionally in the classroom can do much to focus attention on the importance of this attitude as a contributor to the spirit of worship.

Every Sunday School can obtain a reverential and worshipful atmosphere. Only under these circumstances can the spirit of the Saviour be present so that his gospel can be taught effectively. The Apostle Paul, in writing to the Saints at Corinth, beseeched them that there be no divisions among them but that they be perfectly joined together in the same mind and in the same judgment. (1 Corinthians 1:10.)

Throughout his teachings, the Saviour emphasised the importance of unity, love, brotherhood, tranquillity and peace. These are the elements which constitute a reverential atmosphere. These are the conditions under which the Gospel of Jesus Christ must be taught. Let us, in our Sunday Schools, make sure that we invite his spirit to be with us.

THE WONDERFUL WORLD OF MIA

by President Ray H. Barton and Sister Barton

THE NINE KEYS OF

WHAT are the all-important keys to MIA participation? What is it that makes some leaders excite participation and involvement, while others seem to only succeed in alienating those under them? There are certain keys to participation in MIA which can make it a great MIA. We would like to outline some of these great keys that we may all become aware of them and use them:

FIRST KEY: Follow the programme. First, read the manual from cover to cover! The programme has not been a casual approach to the great problem by various people who are working independently, but actually represents a great composite effort, not only the best that man can produce, but inspired of our Father in Heaven. A well-co-ordinated attack requires teamwork and a plan. The plan is here, but often the teamwork is lacking because we do not avail ourselves of the plan or follow it. Adopt the programme! Be in time with it. See that each lesson is presented when it should be and according to the way it should be.

SECOND KEY: Plan well ahead. Plan your work, and work your plan. This involves organisation. There are two types of planning: (1) short-range, and (2) long-range. In your planning remember to adjust to changing conditions. Always have an alternative in mind. Make your plans to cover all contingencies. Meet and plan with your officers.

THIRD KEY: Lose yourself in the work. Are you like the young boy who climbs on the diving board and stands hesitantly on the edge trying to decide whether or not to dive. The longer he stands, the harder it gets. Make up your mind, and then dive in. Dive into the work. Be a fiery beginner and finisher. Become totally involved yourself first, and become totally involved with your youth next. Assess each person. Know his likes, wants, and needs. Claim his attention by understanding all the points of his personality and character. Mold from this point to produce a masterpiece for God.

FOURTH KEY: Love! Know and become part of their lives. Young people are sen-

PARTICIPATION

— and you hold them all in your hands

sitive and can detect love versus indifference. True love is tolerant and long suffering. It is easy to misunderstand these young people, but the arm of love can melt many a problem. Make it a two-way conversation also; listen first!

FIFTH KEY: Move forward together. Listen to the barometer of tastes. Point out the vision. Let everyone understand the enlarged programme. Then it becomes "our" venture, not just "yours" or "theirs."

SIXTH KEY: Lead, but don't take over. Learn to delegate. Youth, too, must grow up to be leaders. Have these young people help you on committees. If at all possible, let them think they are doing the work and the planning. Get as much mass involvement as possible. Set up an organisation in your group with committees; they will learn the principles of correct procedure and organisation. You will recall the Prophet Joseph Smith on one occasion was asked how he governed so many people. He said, "I do not govern them. I teach them correct prin-

ciples, and they govern themselves."

SEVENTH KEY: Show true praise and appreciation. Work well done merits honest praise. A word of thanks for an effort acts like a dynamo to stimulate greater performance.

EIGHTH KEY: Pray for guidance. Prayer provides power—spiritual power. Our Father in Heaven is ready to help him who will ask. "Behold I stand at the door and knock. If any man hear my voice and open the door, I will come unto him." (Rev. 30:20.) Teach faith in the Lord and the power of prayer. A man is never greater than when in humility, he approaches God for assistance in his work.

NINTH KEY: Endure to the end. Elder Stirling W. Sill in his book on leadership cites the case of Demus who in the early days of the apostles stood shoulder to shoulder with Paul. Subsequently we learn that Demus begins to slip in the eyes of Paul and that Luke has taken his

place. Following this, Paul says that Demus has forsaken him. Demus, like Judas Iscariot, had an auspicious beginning, but was unable to endure to the end. The mighty blows of the woodchopper's axe seems to be without result until the final log-splitting blow. If Christ had turned away on the final day and failed to drink the bitter cup, all the rest of his work would have gone for naught. Christ would have been a great man, but not the saviour of the world.

SUMMARY: The key to participation in MIA is in your hands and also in the hands of the wonderful youth working with you. The mastery of the nine keys to participation in the MIA will produce dynamic and dedicated leaders of youth with elevated testimony and understanding of the principles of participation. The youth in your charge will become "involved" in the work, enjoy the work, grow in testimony and in turn become leaders. Through combined participation, the MIA of the church may go forward and fill its full stature in the Kingdom of God.

Understand your children

BEHAVIOUR problems in Primary are sometimes caused because the teacher or Primary worker conducting the opening exercises, presenting the Standard, directing the music, or teaching a class does not understand the growth development of the children and their needs at a certain age level. Children are not miniature adults, they are growing, changing, squirming, restless,

questioning, precious souls who need to be understood. If we know the characteristics of a certain age, we can see why a child behaves as he does and adapt the material we are presenting or the procedure for its presentation so that it applies to him.

In a Primary preparation meeting in February, have one of the Primary workers read from this article the char-

acteristics of a child of a certain age. Ask another Primary worker to read the interpretation of what this means in Primary. Call upon others to further discuss the point telling of their own experience. This should help everyone to evaluate her own performance and see where changes need to be made to produce a Primary which is more reverent because children are interested and learning.

Age characteristic and interpretation

SKYLET CHILDREN (4 and 5 years old)

Age Characteristics

1. **These children are especially active.**

Primary Interpretation

1. Provide many games and rest exercises. They will want to run, jump, skip, walk, and use their hands.
2. **They love to play they are someone else.**
2. Let the children pretend they are animals or people. Let them act out who they are.
3. **They will boast and brag.**
3. Give them a chance to talk about themselves. What did you see on the way to Primary? What did you eat for breakfast? What is new at your house? etc.
4. **They like to do things for themselves.**
4. Provide activities for the children to do. Colouring, draw-

ing, dramatising, singing, marching, etc. Never do anything which a child could do.

5. **They love stories about real people.**
5. Prepare and tell stories well. Use the "Children's Friend" for supplementary material. Have many short stories instead of one long one.

PILOT CHILDREN (6 and 7 and 8 years old)

Age Characteristics

1. **Their attention span is short.**

Primary Interpretation

1. Plan your material so the children need only listen without interruption for a short period of time. Then ask questions, give them a chance to move about, do something different.
2. **They enjoy using their hands.**
2. Provide a writing or colouring or building activity for each

Primary day. It should be an activity that will strengthen the lesson.

3. **They like to be first.**
3. Rotate assignments. Choose different children each time to be first. Often you can have three or four "firsts" and the children will feel good about it.
4. **They fear they will not do the right thing.**
4. Praise the children often. Comment on how well they do something. Re-assure them. Be a warm, responsive person that makes the children feel loved.
5. **These children are collectors.**
5. Provide small items which they can receive each Primary day and save. A goldstar on a small piece of paper which shows they have been good—a chart for each child which he can mark each week and take home at the end of the month—pictures or Scripture verses which they draw or write — are all collecting items. In February each child should receive a Primary report card, and every child at the age of eight should receive a baptism card. Both of these items he will cherish.
6. **They will single out one child and make sure everyone knows "we don't like him."**
6. Use stories from the New Testament to teach love. Watch for the child who is rejected and draw him back into the group. Show no preference for a child—all should receive equal love and understanding.

LIHOMAS AND TRAIL BUILDERS

(Children 9 and 10 and 11 years old)

Age Characteristics

1. **These children are able to be fairly responsible.**

Primary Interpretation

1. They need to take charge of the class, to call on someone to pray, to mark the roll, to discuss together and decide on rules for the class to follow. They can be given assignments to complete at home and bring back to Primary the following week.

2. **Their attention span has greatly increased.**

2. Children can now listen for as much as twenty to thirty minutes without a diversion. However, the teacher should ask many questions and keep the children thinking with her as she presents the lesson. A review, check-up or game is always good following the lesson presentation.

3. **They like to carry a project through for a long time.**

3. Choose something for the children to do such as a scrap-book or album to which they can add pages each week. Boys will enjoy building or craft work, and girls love to embroider, crochet or knit bringing their work each Primary day and completing a little more of it.

4. **These children are bashful.**

4. Praise them privately. Be careful about causing them to be embarrassed in front of the other children.

5. **They like to help plan things out rather than being told.**

5. Take time in Primary to plan with the boys and girls and to get their ideas and suggestions for parties, parents' programmes, what to do about problems that arise in the class, how often new class officers should be elected, etc. Help the boys and girls to feel that this is "their" class rather than "your" class.

6. **Fears about their physical appearance worry them.**

6. Comment on how well groomed they look. Help them to know how to be clean. Talk to them about washing faces shining shoes and combing hair. Take time to be their friend as well as their teacher.

7. **They lose interest in lessons because they have no real meaning to them.**

7. Bring out in every Primary lesson you teach why this lesson is important to the children who comprise your class. Help them to understand that this material is vital to them and tell them why. Show the children this lesson is important to them because of something in their lives at the present time — not only in the future. Discipline problems will vanish and they will work harder than ever before.

Congratulations, you're a Father!

P.S.: May we write a word or two to the Branch President's wife. We met with a Branch President and his wife recently, and when they left we commented, "There goes the Branch President and her husband."

A Branch President's wife should be unobtrusive. She must be considerate and patient. She must remember that she is not in charge of the sisters of the Branch just because her husband is the President (this position belongs to the Relief Society Presidency), but she must, nevertheless, be especially

considerate of the sisters' needs—FOR HER EXAMPLE REFLECTS UPON HER HUSBAND'S OFFICE. She must be patient with her husband, because she will rarely be able to spend much time with him as he goes about his Church business most of the evenings

of the week. She must be especially patient on a Sunday — the Branch President's busiest day of the week—

when her husband has to be on the stand and she has to sit in the congregation looking after the family as best she can, while other wives have

their husbands with them. AND ABOVE ALL, SHE MUST SUPPORT HER HUSBAND IN ALL THAT HE SAYS AND DOES. Be critical in the privacy of the home, if need be . . . for the Branch President's wife can be of tremendous help to her husband with private constructive criticism . . . BUT IN PUBLIC ALWAYS SUPPORT THE BRANCH PRESIDENT.

And lastly, but by no means least, the wife should always refer to her husband in public as "the President"—this will help immeasurably in building up the dignity of the calling.

MELCHIZEDEK PRIESTHOOD/continued

New Year Resolutions

such "that there shall not be room enough to receive it." (Malachi 3:8-10.)

7. EVERY MEMBER TO KEEP THE WORD OF WISDOM:

- (a) Members and their families to abstain from the use of tea, coffee, liquor, and tobacco, and to use wisdom in all things.
- (b) This was sustained as a commandment of the Lord at a General Conference of the Church, September 9, 1851. The blessings are both spiritual and temporal for those who obey the law. (D. & C. 89.)

8. EVERY MEMBER TO ATTEND

CHURCH MEETINGS:

- (a) Priesthood holders to attend quorum and group meetings. Women to attend Relief Society meetings. Members and youth to attend Sunday School, and MIA and Primary according to age.
 - (b) All members to attend Sacrament and Fast Day meetings.
- #### **9. EVERY MEMBER TO BRING A FRIEND INTO THE CHURCH IN 1966:**
- (a) Can be accomplished by opening homes for cottage meetings, inviting non-member friends to attend Church meetings, asking the

Golden Questions, passing on names for referral, and above all by living the Gospel.

10. CONCLUSION:

- (a) Brethren of the Priesthood, may we truly be lights unto the world and to the membership of our quorums and groups, and fulfill the above resolutions in 1966. "Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. 2:14-15.)

Calendar

THIS calendar comprises the date, place and time of forthcoming events in the Stakes and Missions of the British Isles. It is published here for the use of officers and members of the Wards and Branches, that they may have an early knowledge of programmes planned within their areas. This first calendar is for the months of January, February and March. The April issue of the "Star" will carry the next quarter's calendar of events.

● BRITISH MISSION

- Jan. 22/23—Essex District Conference, Southend Chapel.
- Jan. 29/30—Norwich District Conference, Norwich Chapel.
- Feb. 5/6—Kent District Conference, Maidstone.
- Feb. 12/13—Ipswich District Conference, Cambridge Chapel.
- Mar. 5—Branch Presidents' Seminar, Hyde Park Chapel, 4.30 - 6.30 p.m.
- Mar. 27—Mission Board Meeting, Mission Home, 2.0 - 4.0 p.m.
- Mar. 27—District Presidencies and Quorum Presidencies Meeting, Mission Home, 4.0 - 5.30 p.m.
- Mar. 27—Melchizedek Priesthood Committee Meeting, Mission Home, 5.30 - 6.30 p.m.

● CENTRAL BRITISH MISSION

- Jan. 8—Mission Temple Day.
- Feb. 12—Mission Temple Day.
- Feb. 12/13—Midland West District Conference.
- Feb. 14—Midland West Missionary Zone Conference.
- Feb. 19/20—Wales East District Conference.
- Feb. 21—Wales Missionary Zone Conference.
- Mar. 1/2/3—Missionary Temple Trip.
- Mar. 2/3—Midland South District Conference.
- Mar. 14—Midland South Missionary Zone Conference.
- Mar. 19/20—Midland North District Conference.
- Mar. 21—Midland North Missionary Zone Conference.
- Mar. 26/27—Wales North District Conference.

● GLASGOW STAKE

- Jan. 3—Stake High Priests Social.
- Jan. 23—Renfrew Ward Conference, Renfrew Chapel.
- Feb. 12/13—Stake Conference.
- Feb. 20—Easterhouse Ward Conference.
- Mar. 13—Springburn Ward Conference.

● IRISH MISSION

- Jan. 2—Mission Youth Fireside, Hollywood Road Chapel, 7 p.m.
- Jan. 8—Liahoma Daddy Dates, Hollywood Road Chapel.
- Jan. 14/15/16—MIA Training Course for Executives, Hollywood Road Chapel, 8 a.m. - 11 p.m., 10 a.m. - 11 p.m., 2 p.m. - 5 p.m.
- Jan. 28—District Dance, Hollywood Road Chapel, 8 p.m.
- Jan. 29—District Music Festival, Hollywood Road Chapel, 8 p.m.
- Feb. 2—Beehive's Standards Night, Hollywood Road Chapel.
- Feb. 6—Mission Scout Sunday, Hollywood Road Chapel, 7 p.m.
- Feb. 25—Hearts and Flowers District Dance for Young Married, Hollywood Road Chapel, 8 p.m.
- Feb. 26—District Conference, Hollywood Road Chapel, 8 p.m.
- Feb. 27—District Conference, Hollywood Road Chapel, 12 noon and 3 p.m.
- Mar. 6—Mission Youth Fireside, Hollywood Road Chapel, 7 p.m.
- Mar. 9—District Mia Maids "Dear to my Heart," Hollywood Road Chapel.
- Mar. 18—District Relief Society Party, Hollywood Road Chapel.

● LONDON STAKE

- Jan. 15—Christmas Road Show, Hyde Park Chapel, 7 p.m.
- Feb. 19/20—Stake Conference, Hyde Park Chapel.
- Feb. 26—Stake Music Festival, Hyde Park Chapel, 7.30 p.m.
- Mar. 18—Stake Drama Festival, Hyde Park Chapel, 7.30 p.m.
- Mar. 19—Stake Drama Festival, Hyde Park Chapel, 7 p.m.

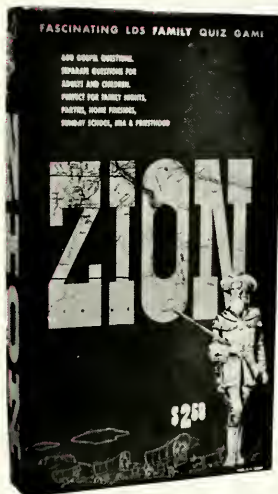
● SCOTTISH MISSION

- Jan. 23—Dundee District Conference, Dundee East Chapel.
- Feb. 12—Mission Gold and Green Ball.
- Feb. 13—Edinburgh District Conference, Edinburgh Chapel.
- Feb. 20—Ayr District Conference, Ayr Chapel.
- Feb. 27—Aberdeen District Conference, Aberdeen Chapel.
- Mar. 13—Hamilton District Conference, Hamilton Chapel.
- Mar. 27—Dumbarton District Conference, Dumbarton Chapel.

● SUNDERLAND STAKE

- Feb. 5—Stake Presidency Dance, Stake House, Alexandra Road, Sunderland, 7 p.m.
- Feb. 19/20—Stake Conference (Home Teaching and Sunday School), Stake House, Alexandra Road, Sunderland.
- Mar. 5—Stake MIA Gold and Green Ball, Stake House, Alexandra Road, Sunderland, 7.30 p.m.

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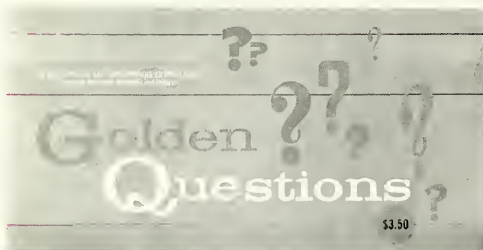
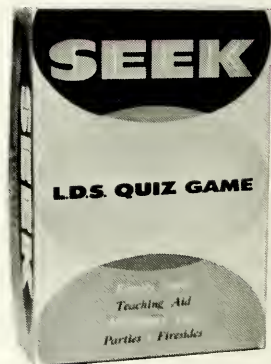
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